Bull. 11

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY, J. W. POWELL, DIRECTOR

OMAHA AND PONKA LE

SHOUT
SHARE
IT

LIBRARY CATALOGUE SLIPS.

Series title.

Smithsonian institution. *Bureau of ethnology.*

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | — | Omaha and Ponka letters | by | James Owen Dorsey | [Vignette] |

Washington | government printing office | 1891

8°. 127 pp.

Author title.

Dorsey (James Owen).

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | — | Omaha and Ponka letters | by | James Owen Dorsey | [Vignette] |

Washington | government printing office | 1891

8°. 127 pp.

[SMITHSONIAN INSTITUTION. *Bureau of ethnology.*]

Title for subject entry.

Smithsonian institution | Bureau of ethnology: J. W. Powell, director | — | Omaha and Ponka letters | by | James Owen Dorsey | [Vignette] |

Washington | government printing office | 1891

8°. 127 pp.

[SMITHSONIAN INSTITUTION. *Bureau of ethnology.*]

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY, J. W. POWELL, DIRECTOR

OMAHA AND PONKA LETTERS

BY

JAMES OWEN DORSEY

WASHINGTON

GOVERNMENT PRINTING OFFICE

1891

CONTENTS.

	Page.
Introduction	5
Explanation of characters occurring in the texts	5
Abbreviations	7
Omaha and Ponka letters	9

OMAHA AND PONKA LETTERS.

By J. Owen Dorsey.

INTRODUCTION.

Since 1872, it has been the good fortune of the author to record two hundred and thirty-eight letters (epistles) in the ɸegiha, which is the language spoken by the Omaha and Ponka tribes of North American Indians.

One hundred and sixty-one of these letters, with numerous myths, legends, and historical papers, appear in "Contributions to North American Ethnology. Vol. VI. The ɸegiha language. Myths, Stories, and Letters;" and it has been decided to publish the rest of the letters in the present form.

It is thought that the accompanying texts will be found interesting, not only because of their linguistic value, but also on account of their sociologic references.

EXPLANATION OF CHARACTERS OCCURRING IN THE TEXTS.

a	as in *father;* German, *haben.*
a+	a prolonged *a;* always a final sound.
a^n	a nasalized *a.*
a^n+	a prolonged nasalized *a.*
ʻa	an initially exploded *a.*
ʻa^n	a nasalized ʻ*a.*
ă	nearly as *a* in *what*, and *o* in *hot;* German, *man sagt.*
ʻă	an initially exploded *ă*, as in wĕsʻă, *snake.*
$ă^n$	a nasalized *ă.*
ä	as in *hat.*
b	as in *be, rub.*
c	as *sh* in *shall.*
ɔ	a medial *sh*, between *sh* and *zh.* Not synthetic. Occurs before *n* in ɸegiha and before *n* and *r* in ᒪoiwere.
ç	as *th* in *thin* (not used in ɸegiha). A ᒪoiwere sound.
ð	a medial *th* or *ç* (not heard in ɸegiha). A ᒪoiwere sound. Not synthetic.
ɸ	as *th* in *then, the.* See *r.*

d as in *do;* German, *das;* French, *de.* Used in Ponca. See *r.*
e as in *they;* German, *Dehnung;* French, *dé.*
e+ a prolonged *e.*
ʻe an initially exploded *e.*
ĕ as in *then;* German, *denn;* French, *sienne.*
ʻĕ an initially exploded *ĕ*, as in iⁿʻĕ, *stone;* ukitʻĕ, *enemy, joint.*
g as in *go;* German, *geben.*
h as in *he;* German, *haben.*
ɦ (Dakota letter) as German *ch* in *ach.* See *q.*
ɥ (Pawnee sound) an evanescent *h*, a slight "puff" after a vowel.
i as in *pique, machine;* German, *ihn;* French, *île.*
i+ a prolonged *i.*
ʻi an initially exploded *i.*
iⁿ a nasalized *i.*
iⁿ+ a prolonged nasalized *i.*
ʻiⁿ a nasalized ʻ*i.*
ĭ as in *pin;* German, *will.*
ĭⁿ a nasalized *ĭ.*
j as *z* in *azure; j* as in French, *Jacques.*
k as in *kick;* German, *Kind;* French, *quart.*
ʞ a medial *k* (between *k* and *g*). Modified initially; not synthetic.
k' an exploded *k.*
m as in *mine;* German, *Mutter.*
n as in *nun;* German, *Nonne;* French, *ne.*
ñ as *ng* in *sing, singer.* In Iowa it is often used when *not* followed by a *k*-mute.
p as in *pipe.*
d a medial *p* (between *p* and *b*). Modified initially; not synthetic.
p' an exploded *p.*
q as German *ch* in *ich;* Hebrew, *kh.*
r as in *roar.* Not used in Ponca. A synthetic sound in Iowa and Winnebago.
s as in *so.* Corresponds to the Iowa *ç.*
s a medial *s* (between *s* and *z*). Modified initially; not synthetic. Occurs before *n.*
t as in *touch.*
ʇ a medial *t* (between *t* and *d*). Modified initially; not synthetic.
t' an exploded *t.*
u as in *rule,* or as *oo* in *tool;* German, *du;* French, *doux.*
u+ a prolonged *u.*
ʻu an initially exploded *u.*
uⁿ a nasalized *u;* rare in Ponca, common in Iowa.
uⁿ+ a prolonged nasalized *u.*

ʻuⁿ	a nasalized *ʻu;* rare in ɸegiha, common in Ɫoiwere.
ŭ	as in *pull, full*, or as *oo* in *foot;* German, *und.*
ŭⁿ	a nasalized *ŭ;* rare in ɸegiha, common in Ɫoiwere.
ü	an umlaut, as in German, *über.* Common in Kansa and Osage; not used in ɸegiha.
w	as in *wish;* nearly as *ou* in French *oui.*
x	*gh;* or nearly as the Arabic *ghain.* The sonant of *q.*
z	as *z* and *s* in *zones;* German, *Hase;* French, *zèle.*
dj	as *j* in *judge* (rare).
tc	as *ch* in *church*, and *c* in Italian *cielo;* Spanish, *achaque.*
ʇɔ	a medial *ch* (or *tc*), i. e. a sound between *tc* and *dj* (*tsh* and *dzh*). Modified initially; not synthetic. Common in Ɫoiwere and Osage; not used in ɸegiha.
tc'	an exploded *tc.*
ai	as in *aisle.*
au	as *ow* in *how, cow;* German, *Haus.*

Every syllable ends in a vowel, pure or nasalized. When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Almost every sound described in this list can be prolonged. When the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the texts are usually interjections.

ABBREVIATIONS.

The following abbreviations are used in the notes and interlinear translations:

F.	Frank La Flèche, jr.	st.	sitting.
G.	George Miller.	std.	standing.
J.	Joseph La Flèche.	lg.	long.
L.	Louis Saussouci.	recl.	reclining.
W.	Wadjepa (Samuel Fremont).	mv.	moving.
sub.	subject.	an.	animate.
ob.	object.	in.	inanimate.
col.	collective.	pl.	plural.

Brackets mark superfluous additions to the texts.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.

OMAHA AND PONKA LETTERS.

`HEQAGA SABĔ TO H. G. NICHOLS.

Wakan′da akā níaci$^{n'}$ga waqpáni da$^{n'}$bai ꞑī, ɸa‘éɸai ꞑī,
Wakanda the sub. person poor sees him when, pities him when,

uíꞑa^{n}i, ecé. Áda^{n} níaci$^{n'}$ga ukéɸi^{n} bɸi$^{n'}$ éde ca$^{n'}$ Wakan′da úda^{n}
helps him, you said. Therefore *person,* Indian *common,* ordinary I was but still Wakanda good

ʇáɸica^{n} bɸé. Wéɸihíde ‘íi tĕ zaní uíꞑa^{n}i ꞑī, uga$^{n'}$ba tĕ′ʇa iɸé 3
towards I go. Tool given the all he helps him when, light to the he has gone

ukíkiji. ⊥i úda^{n} agɸi$^{n'}$ ka$^{n'}$bɸa. Wikáge Wakan′daʇáɸica^{n}
near kindred. House good I sit I desire. My friend on God's side

ijáje aná‘a^{n} ka$^{n'}$bɸa, kī i^{n}wiñ′ꞑa^{n} ka$^{n'}$bɸa. ⊥i bɸa$^{n'}$ úda^{n},
his name I hear I desire, and he helps me I desire. House smell good,

ʇéskă wábɸi^{n} úcka^{n} tĕ wéwacka^{n} taté, na^{n}bá ɸiɸíʇai ꞑī a^{n}ɸá‘i 6
ox I have them deed the strong by means of them shall, two are yours if to me you give

cka$^{n'}$na ꞑī, [ɸiɸíʇai] a^{n}ɸíze añga$^{n'}$ɸai. Áda^{n} wéwacka^{n}ʇañ′ga
you wish if, [yours] we take we desire. Therefore means of strength

wañ′da^{n} wábɸi^{n} ka$^{n'}$bɸa. Íe ɸíʇa úda^{n} aná‘a^{n}. I^{n}wi$^{n'}$ɸaꞑa^{n}
both together I have them I desire. Word your good I hear. You help me

ka$^{n'}$bɸa, kagé(ha). ⊥i úda^{n} agɸi$^{n'}$ ka$^{n'}$bɸa, níaci$^{n'}$ga ukéɸi^{n} 9
I desire, O friend House good I sit I desire, Indian common

wéɸihíde úda^{n} ʇijébadi sagí da$^{n'}$bai ka$^{n'}$bɸa. Wakan′daʇáɸica^{n}
tool good at the door hard they see I desire. Towards God

kagé, cubɸé. * * * Ja^{n} gɸádi^{n} u‘a$^{n'}$azĕ at′é ꞑī′ctĕ kúge
O friend, I go to you. Cross shadow I die whenever box

aja$^{n'}$ kĕ étea$^{n'}$. Wakan′da ɸiñké bɸá-maji tĕdi, wéɸihíde; 12
I recline the lg. ob. should at least. Wakanda the one who I do not go when, tool;

wé‘e, ʇéskă, ʇéskă mi$^{n'}$ga, kúkusĕ, wajiñ′ga-jíde, ma$^{n'}$zepe,
plow, ox, cow, hog, chicken, ax,

ja$^{n'}$imásĕ, i$^{n'}$‘ĕ-wéti^{n}, ma$^{n'}$zĕ wíugáda^{n}, ja$^{n'}$ ʇañga ímasĕ,
hand-saw, hammer, nails, crosscut saw,

ja$^{n'}$ɸinañ′ge, ja^{n}hi$^{n'}$be, na^{n}búɸici^{n}, unáji^{n}, waɸáge. niʇá-iɸictíde, 15
wagon, shoe, gloves, shirt, hat, what makes the ears comfortable,

qádina^{n}se, qádigasĕ, wamúsk-ina^{n}ɬúbĕ, qádiɸizĕ, cañ′ge-núde-
mowing machine, scythe, grist-mill, hay-fork, horse-col-

wé′i^{n}, ɬéskă-núde-wé′i^{n}, ma^{n}′ze-ukiátcatca, uqpúji wasēs′-uqpé,
lar, ox-yoke, iron chain, dish closet, earthen dishes,

3 ní-iɸáta^{n}, ma^{n}′zuméɸĕ, ágɸi^{n}, uja^{n}′, i^{n}′behi^{n}, wamúskĕ wćna^{n}ju
cups, stove, chair, bedstead, pillow, threshing machine,

(ka^{n}′bɸa?). Áda^{n} ja^{n}′ gɸádi^{n} u′a^{n}′azé úda^{n}qti uáha ka^{n}′bɸa.
(I desire). Therefore cross shadow very good I follow its course I desire.

I^{n}wi^{n}′ɸaxa^{n}′i xī′jī uga^{n}′ba tĕ pí ka^{n}′bɸa. Íe ɸiɸíta, kagé,
You (all) help me if light the ob. I reach there I desire. Word your, O friend,

6 aná′a^{n}: nān′de i^{n}′uda^{n}′qti-ma^{n}′. Wakan′daɬáɸica^{n} bɸé. A^{n}′-
I have heard; heart it is very good for me. Towards God I go. To-

baɸé wabáxu ɸiɸíta íe aná′a^{n} xī′jī, nān′de i^{n}′uda^{n}, wćaɔna^{n}
day letter your word I hear if, heart good for me, I am thankful

héga-májī. I^{n}wi^{n}′ɸaxa^{n} xī′jī, wéɸihíde at′a^{n}′ etéga^{n}. Wéɸihíde
I not a little. You help me if, tool I have apt. Tool

9 ijáje abɸáde zaní ka^{n}′bɸa. Ć′a^{n} Wakan′da ɸiñ′keɬáɸica^{n} íe
his name I have called all I desire. Now Wakanda the one towards word

wíta zaní a^{n}ɸá′i ka^{n}′bɸa. Maja^{n}′ wíta ɸa^{n} gacíbe bɸi^{n}′-majī.
my all you give to me I desire. Land my the outside of I am I-not.

I^{n}c′áge pahañ′ga ɸéta^{n}qti ut′aí, wahí úágigɸi^{n} agɸi^{n}′, maja^{n}′
Old man before up to this very time died in, bone I sit in my own I sit, land

12 ɸa^{n}, áda^{n} i^{n}′teqi héga-májī.
the ob., therefore precious I-not a little.

NOTES.

Heqaga sabĕ, or Black Elk, a chief of the Ponka Wacabe gens. His name is the Ponka notation of the Dakota Heqaka sapa (Heȟaka sapa). He was baptized in June, 1872, taking the name of John Nichols. Mr. H. G. Nichols, of Brooklyn, N. Y., wrote to the author, expressing his desire to make a present to his Ponka namesake, and sending twenty-five dollars for that purpose. This elicited the letter from John Nichols.

9, 5–8. ɮi bɸa^{n} uda^{n} . . . wabɸi^{n} ka^{n}bɸa. These sentences are badly constructed. Judging from analogy, and also from a comparison of the criticisms of three Omahas, John should have said something like this: ɮi bɸa^{n}′ úda^{n} wi^{n}′ ka^{n}′bɸa hă, kagéha. ɮéskă
House smelling good one I desire . O friend. Oxen

wábɸi^{n} xī, wéwacka^{n} waȡáxe etéga^{n} hă. Akíɸa a^{n}ɸá′i cka^{n}′na xī,
I have them if, means of strength I regard them apt . Both you give me you wish if,

bɸize ka^{n}′bɸa (hă). Áda^{n} wewacka^{n}ɲañga, etc. L. rendered this by,
I take I wish

"I wish to be strong on both sides." He suggested another translation: "I wish to have them together (i. e. your two oxen and my two) for gaining strength." But G. said (1889) that the sentence refers to having the house as well as the oxen.

9, 11. An unintelligible sentence is omitted here.

9, 12. Wakanda ɸiñke bɸa-majī tedi, weɸihide, etc. We can not say whether John asked everything for himself only, or for his tribe.

10, 4. Adaⁿ jaⁿ gɸadiⁿ, etc. L. rendered this by, "Therefore I wish to walk in a good shade of cross-wood (probably boards laid across to form a porch in front of his house)." But, judging from the context, and some of John's statements at various times, it is more probable that the reference is to the cross of Christ, and if so, the sentence must be translated, "Therefore I wish to follow the course of the very good shadow of the cross." John favored the religion "of the white man," as he considered it, on account of its supposed temporal benefits!

John Nichols probably heard some of the Dakota ministers speak of the "shadow of the cross," as he can speak Dakota.

TRANSLATION.

You say that when God sees a poor man and pities him, he helps him. Therefore I go towards the good God, though I was a common (*or* wild) Indian in the past. When one helps another by giving him all kinds of tools, and he goes to the light (they are), brothers to each other. I wish to dwell in a good house. I wish to hear the name of my friend on God's side, and I desire him to help me. (I desire) a good smelling house. The oxen which I have shall be strong by means of action (?). If you wish to give me two of yours, we desire to receive them (?). Therefore I wish to have them together for gaining strength (see note). I have heard your words well. O friend, I wish you to help me. I wish to dwell in a good house. I desire the wild Indians to see good tools by a stout door. O friend, I go to you and towards God. (Next sentence was unintelligible: something about the land.) Whenever I die (in) the shadow of the cross, I should, at least, be lying in a box (*i. e.*, if he died as a Christian, he should be buried in a coffin). Before I go towards God I wish to have the following articles: plows, oxen, cows, hogs, chickens, axes, hand-saws, hammers, nails, cross-cut saws, wagons, shoes, gloves, shirts, hats, comforts, mowing-machines, scythes, a gristmill, hay forks, horse collars, ox-yokes, iron chains, dish closets, earthen dishes, cups, stoves, chairs, bedsteads, pillows, and a threshing-machine. Therefore I wish to follow the course of the very good shadow of the cross. If you all aid me, I desire to reach the light. I have heard your words, O friend, and they make me very glad. I go towards God. To-day when I heard the words in your letter, I was glad; I was very thankful. If you help me, I will be apt to have plenty of implements. I desire all the tools which I have called by name. Now I wish you to give me (according to) all my words towards God. I am not outside

of my land. I am dwelling in the midst of the bones of my kindred, of the venerable men who dwelt here formerly and who have died in the land up to this very time; therefore the land is very precious to me.

PART OF ANOTHER LETTER FROM THE SAME TO THE SAME.

Níaci$^{n'}$ga wi^{n}áqtci ma$^{n'}$zĕskă' gɸéba-na$^{n'}$ba kĕ'di sátă^{n}
Person just one money twenty on the five

i^{n}wi$^{n'}$qpaɸĕ-na^{n}-ma$^{n'}$ tá miñke, ecé, aná'a^{n}. Éde wéɸiqɸi
I lose only I have (?) I will, you said, I heard. But brain

3 ma$^{n'}$taɬa abɸi$^{n'}$-na^{n} ca$^{n'}$ca^{n}. Níaci$^{n'}$ga ukéɸi^{n} ɬi ɸíɲa ɸida$^{n'}$bai
within I have kept only always. Indian common house your they see you

úda^{n} ínahi^{n}, eɸéga^{n} taité. Hĭndá, éga^{n} añgɸi$^{n'}$ te eɸéga^{n}
good indeed, they think shall. Let us see! so we sit may they think

taité, ecé teɸa$^{n'}$i.
shall, you said in the past.

TRANSLATION.

I have heard that you said, "I will expend twenty-five dollars on one man." And I have been keeping it within my brain continually. You said in the past, "When the wild Indians see your house, they shall think, 'It is very good!' They shall think, 'Let us see! Let us live so.'"

UPTON HENDERSON, AN OMAHA, TO MR. LUSPEN, COX CITY, KANSAS (*sic*).

6 Kagéha, i$^{n'}$tca^{n} winá'a^{n} ka$^{n'}$bɸa. Wata$^{n'}$ɸĕ méha ta$^{n'}$iwi-
My friend, now I hear from you I wish. Tanning hides winter hides I who

kiɸé miñké wíe bɸi$^{n'}$. Kĭ méha gĕ d'úba ani$^{n'}$ ɔɸĭ, aná'a^{n}
dressed hides for you I I am. And winter hides the pl. in. ob. some you have it, I hear it

ka$^{n'}$bɸa. Kĭ gáɸa^{n} wabágɸeze nízĕ ɔɸĭ, uqɸĕ'qtci ia$^{n'}$ɸakiɸé
I wish. And that (ob.) letter you receive it when, very soon you send to me

9 ka^{n}bɸéga^{n}.
I hope.

TRANSLATION.

My friend, I wish to hear from you now. I am the man who dressed winter hides for you, at your request. And I wish to hear whether you have some winter hides. When you receive this letter, I hope that you will send me one very soon.

CKAƖOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN. OCTOBER 21, 1887.

A$^{n'}$baɸé wabágɡ̣eze bɸízĕ. *Friday*, i$^{n'}$ɸĕqti-ma$^{n'}$. C'a$^{n'}$ úcka^{n}
To-day letter I have received it, Friday, I am very glad. And deed

wiwíŋa wabágɡ̣eze nízĕ ɔ̨ĭ, uqɸé'qtci wabágɡ̣eze giañ'kiɸá-gă.
my letter you receive it when, very soon letter cause it to be returning to me.

Cémą ų́ guáɸica^{n} núciáha-ma é áwawaké, eátą^{n}i tĕ aná'a^{n} 3
Those lodge beyond those who are below that I mean them, how they are the I hear it

ka^{n} bɸa, wágazu. Aɸaí ɔ̨ı, wágazúqti wabágɡ̣eze tia$^{n'}$ɸakiɸé
I wish, straight. They go if, very straight letter you send hither to me

ka^{n} bɸa, gañ'ɔ̨ĭ cagɸé ka$^{n'}$bɸa ĕdíhi kĭ. Níkaci$^{n'}$ga a^{n}ɸa$^{n'}$t'aɸĕ
I wish, and then I go back to you I wish if that has occurred. Person he who is jealous

aká é ɸé ɔ̨ı, cagɸé ka$^{n'}$bɸa. Wa-cá-ka-ɸú-ti wakéga tĕ 6
of me that he goes if, I return to you I wish. Waçakarutce sick the

giní ă, íwimáxe cuɸéaɸĕ. Níŋa ɔ̨ĭ, aná'a^{n} ka$^{n'}$bɸa, t'é ɔ̨ı'ctĕ,
has recovered ? I ask you I send to you. Alive if, I hear it I wish, dead even if,

aná'a^{n} ka$^{n'}$bɸa.
I hear it I wish.

NOTE.

13, 6. Waçakaɸuti, the Omaha notation for the Oto Waçáka-rúŋɔe, or *Watermelon*, the name of an Oto man.

TRANSLATION.

I have received the letter to-day, Friday, and I am very glad. When you receive this letter (referring to) my affairs, return a letter to me very speedily. I refer now to those who dwell down below, in the lodges beyond (you?). I wish to hear just how they are. If they are going, I wish you to send me a letter giving an exact account of them, as I wish to return to you if they have gone. If the man who is jealous of me goes, I wish to return to you. I send to you to ask you whether Waçaka-rúŋɔe has recovered from the sickness. I wish to hear whether he is dead or alive.

FRED. MERRICK, AN OMAHA, TO G. W. CLOTHER, COLUMBUS, NEBR.

Kagéha, a^{n} baɸé wabágɡ̣eze ɸiɸíŋa a^{n} ba úda^{n}qti, ha$^{n'}$ega$^{n'}$tce 9
My friend, to-day letter your day very good, morning

tĕ'di, bɸízĕ. A$^{n'}$baɸé bɸízĕ tĕ i$^{n'}$uda$^{n'}$-qti-ma$^{n'}$. ɸé ka$^{n'}$bɸa
in the, I have received it. To-day I have received it the it is very good for me. This I desire

tē′ éskama uɸáket'a$^{n'}$ ka^{n}bɸéga^{n}-qti-ma$^{n'}$; ukét'a^{n} ga$^{n'}$ɸa-gă.
the oh that you acquire it I earnestly hope; to acquire it desire!

Kĭ máɸadi watecka pi kéɸa^{n}ꞑa cĭ pí ka$^{n'}$bɸa. Kĭ ujañ′ge
And last winter creek I reached there to the lg. ob. in the past again I reach it I wish. And road

3 máɸadi pí keɸa$^{n'}$ é úgiha pí ka$^{n'}$bɸa. Kĭ céɸu íhe cakí
last winter I reached it the lg. ob. in the past that following its course again I reach it I wish. And yonder passing by that way I will

tá miñke, ꞑí ɸíꞑa tē′di. Gañ′ꞑĭ wahá kĕ uɸáket'a^{n} miñkĕ′cĕ
return there to you, house your to the. And then hides the ob. you who are acquiring them

cakí ka^{n}bɸéga^{n}. Kĭ ɸikáge níkaci$^{n'}$ga náwagíbɸa te, ecé
I return thither to you I hope. And your friend person I tell them the, you said

[the persons to whom you said that I should

6 ɸañká náwagíbɸa tá miñke. Kĭ íe ɸiɸíꞑa na'a$^{n'}$i ꞑĭ′jĭ, gī′ɸĕ-
the ones who tell it] I will tell it to them. And word your they hear it when, they

qtia$^{n'}$ taité. náwagíbɸa tĕdíhi ꞑĭ. Kĭ úɸita^{n} t'a$^{n'}$ hégajĭ éga^{n},
shall greatly rejoice, I tell it to them by the time when. And work abounds very as,

ata$^{n'}$ aꞑígɸicta$^{n'}$ ꞑi, é′ꞑa cupí eté ha. Kĭ ɸícti iɸáugɸe éta^{n}
when I finish for myself if, there I reach you may . And you too throughout that long

9 cka$^{n'}$na ɸanáji^{n} ka^{n}bɸéga^{n} wahá tĕ. Ca$^{n'}$ ní'ajĭ ca^{n} ka^{n}bɸéga^{n},
you wish you stand I hope hides the. And you do not fail at any rate I hope,

uɸáket'a$^{n'}$qti ka^{n}bɸéga^{n}. Edáda^{n} íuɸa ɸiñgé. I$^{n'}$nda$^{n'}$qti
you acquire them in abundance I hope. What news there is no. Very good for me

anáji^{n}, wícti. Kĭ céna, kagćha, wíɗaxu a$^{n'}$baɸé. Waqi$^{n'}$ha
I stand, I too. And enough, my friend, I write to you to-day. Paper

12 gĕ wi$^{n'}$ cĭ uqɸĕ′qtci tia$^{n'}$ɸakiɸé ka$^{n'}$bɸa. Na'a$^{n'}$ɸakiɸé
the pl. m. ob. one again very soon you cause to come hither to me I desire. To cause him to hear it

ka$^{n'}$bɸa.
I wish.

NOTE.

14, 8, eta^{n}. Used in this connection, but the following is better Omaha: Kĭ ɸícti a$^{n'}$ba t(ĕ) iɸaúgɸe wahá tĕ cka$^{n'}$na ɸanáji^{n} ka$^{n'}$
And you too day the every (*or* throughout) hides the you wish you stand I

cbɸéga^{n} (*or*, ka^{n}bɸéga^{n}).—(W.). Eta^{n} refers to the time that Fred. Merrick would have to work for himself before going to the white man: "I hope that you will need the hides that long," *i. e.*, "until I can visit you."—(G., 1889).
hope I hope.

TRANSLATION.

My friend, I received your letter to-day, in the morning of a very pleasant day. I am very glad that I received it to-day. I earnestly

hope that you may acquire this which I desire. Try to gain it! I wish to come again to the stream where I was last winter. And I wish to follow again the course of the road which I traversed last winter. I will come again to your house on my way yonder. I hope to return to you who are acquiring hides. And I will tell your friends, the persons to whom you said that I should tell it. By the time that I tell them, they will rejoice greatly when they hear your words. As work is very abundant (here), when I finish mine, I may come there where you are. I hope that you, too, may continue to desire the hides until then. I hope that you may not fail but that you may acquire them in abundance! There is no news. I, too, am very well. My friend, I have written enough to you to-day. I wish you to send me a letter very soon. I desire you to let him hear it. (The person referred to in this last sentence is unknown to the author.)

NAˇZANDAJĬ, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION, NEBR.

Kagéˊha, caⁿ′ wabágɸeze íe djúbaqtei wíⅮaxu cuɸéaɸĕ. Caⁿ′
My friend, now (expective) letter word very few I write to you I send to you. And

eˊaⁿ′ niⁿ tĕ wináˊaⁿ kaⁿ′bɸa, kagéˊha. Caⁿ′ gaⁿ′ waɸásiɸáɸa-
how you are the I hear from you I wish, my friend. At any rate it is *you* who have

bajĭ′-qti-jaⁿ′ tĕ añgú aⁿɸísiɸĕ. Wabágɸeze wíⅮaxu cuɸéaɸĕ, 3
not thought of us at all the we we have thought of you. Letter I write to you I send to you

taⁿ′waⁿgɸaⁿ ɸanˊdi maⁿníⁿ′ íⁿte. Caⁿ′ aⁿɸaⁿ′ɸibahaⁿ′-qtiaⁿ′i
nation (*or* city) in the you walk (wherever you are) it may be. And we know you very well

tĕ cĭ añgúctĭ weácpahaⁿ′qtiaⁿ′i tĕ. Caⁿ′ ɸikáge, *Spafford*
the again us too you know us very well the. And your friend, Spafford

Woodhull, gĭ ɸajĭ′qti éga", waˊú gĭˊe. Cˊaⁿ′ umaⁿ′ɸiⁿka 6
Woodhull, is very sad so, woman his is dead. And year

máɸe tedíhi ɔɽ, aⁿɸídaⁿbe etéga". Caⁿ′ wahá niⁿ′wiⁿ gĕ′ etĕ
winter by the time when, we see you apt. And hides you buy the pl. in. ob. even

anáˊaⁿ kaⁿ′bɸa, aniⁿ′i gĕ. Caⁿ′ ɽáqtiha, aⁿ′paⁿha, caⁿ′ méha,
I hear it I wish, you have them the pl. in. ob. And whether deer hides, elk hides, or winter hides,

caⁿ éskana wágazúqti iⁿwiⁿ′ɸana kaⁿbɸégaⁿ. Majaⁿ′ águdi 9
still oh that very straight you tell it to me I hope. Land where

méha tˊaⁿ′ ɔɽ′jĭ, unáˊaⁿ gaⁿ′ɸa-gă. Caⁿ′ aⁿ′paⁿha, caⁿ′ naⁿ′ba
winter hides abound if, to hear about it desire. And elk hides, either two

ɸábɸiⁿ daⁿ′ctĕ, wíqtei kaⁿ′bɸa hă. Cĭ ɽáqtiha naⁿ′ba ɸábɸiⁿ
three or, I myself desire them . Again deer hides two three

da$^{n'}$ctĕ, úda^{n}qti, ka$^{n'}$b¢a. Éskana waqi$^{n'}$ha uq¢ĕ'qtci tia$^{n'}$-
or, very good, I dèsire. Oh that paper very soon you cause to

¢aki¢é ka^{n}b¢éga^{n}. *O'Kane* águdi ĕ'dedíta^{n} éi^{n}te i^{n}wi^{n}¢' í¢a-gă.
come hither to me I hope. O'Kane where there he is standing perhaps to tell me send hither.

3 C'a$^{n'}$ mécha éskana d'úba ani$^{n'}$ cka$^{n'}$na ka^{n}b¢éga^{n}qti. *Spafford*
And winter hides oh that some you have you wish I earnestly hope. Spafford

Woodhull ícpaha$^{n'}$qti, juág¢e a^{n}¢a$^{n'}$cpaha^{n}qti-ja$^{n'}$ ni^{n}.
Woodhull you know him very well, I with him you know me very well you are.

NOTE.

16, 2. O'Kane agudi, etc. Three readings: 1. O'Kane agudi ¢andíta^{n} éi^{n}te, *at what village, station*, etc., *O'Kane* is (L.). 2. O'Kane águdi ededíta^{n} ei^{n}te (W., G.). 3. O'Kane agudi naji$^{n'}$ ta^{n} éi^{n}te, *where O'Kane is standing* (G.). All are correct. In the last example "ta^{n}" can be omitted.

TRANSLATION.

My friend, I write you a letter of a very few words, and send it to you. My friend, I wish to hear from you how you are. It is *you* who have not thought of us at all, while we have remembered you. I send you a letter, wherever you are in the city. We know you very well, and you know us very well. Your friend, Spafford Woodhull, is very sad because his wife is dead. We may see you this year, by the time that it is winter. I desire to hear whether you have bought any hides, and whether you have any on hand. I hope that you will send me a correct account of what kinds you have, whether deer hides, elk hides, or winter buffalo hides. If there is any land where winter hides abound, try to hear about it. I myself desire two or three elk hides. I also desire two or three very good deer hides. I hope that you will send me a letter very soon. Send and tell me where Mr. O'Kane is staying. I earnestly hope that you may desire to possess some winter hides. You know Spafford Woodhull very well, and you know me, with whom he is, very well.

NA^{N}ZANDAJĬ TO JOHN RATHBUN.

C'a$^{n'}$ wabág¢eze wídaxu cu¢éa¢ĕ. C'a$^{n'}$ wawéwimáxe
And letter I write to you I send to you. And I ask you about several matters

cu¢éa¢ĕ. C'a$^{n'}$ uq¢ĕ'qtci ia$^{n'}$¢aki¢é ka^{n}b¢éga^{n}, wawéwimáxe
I send to you. And very soon you send hither to me I hope, what questions I have asked you

6 wágazúqti. Níaci$^{n'}$ga uké¢i^{n} d'úba máhadi cahí; mécha ani$^{n'}$
very straight. Indian common some last winter reached you; winter hides you

taté, é uɸíɸa agɸíi. Kĭ ci ani$^{n'}$ da$^{n'}$etéa$^{n'}$ éskana i^{n}wi$^{n'}$ɸana
shall have, that telling about you they returned hither. And again you have whether oh that you tell it to me

ka^{n}bɸéga^{n}. Kĭ e'a$^{n'}$ ɸagíckaxe tat éska^{n} enéga^{n}, méha ani$^{n'}$
I hope. Again how you shall make your own you think it probable, winter hides you have

íi^{n}te, wágazúqti aná'a^{n} ka$^{n'}$bɸa. Ca$^{n'}$ maja$^{n'}$ ta$^{n'}$wa^{n}-mádi, 3
may, very straight I hear it I wish. And land in the towns,

maja$^{n'}$ *Kansas*, águdi méha t'a$^{n'}$ ɻĭ'jĭ, i^{n}wi$^{n'}$ɸana ka$^{n'}$bɸa.
land Kansas, where winter hides abound whether, you tell it to me I wish.

Fort Dodge ɸa^{n}ɬá méha t'a$^{n'}$ ɻĭ'jĭ, uɸána'a$^{n'}$ ka^{n}bɸéga^{n}. Níka-
Fort Dodge at the winter hides abound whether, you hear about it I hope. In-

ci$^{n'}$ga ukéɸi^{n}-ma méha ga$^{n'}$ɸa-na$^{n'}$i hă. Ca$^{n'}$ ta$^{n'}$ɸĕ ɻĭ íɻici 6
dian the common ones winter hides desire usually . And to tan if payment in kind

ga$^{n'}$ɸa-na$^{n'}$i. Kĭ wágazúqti i^{n}wi$^{n'}$ɸana tíɸaɸĕ ɻĭ'jĭ, níkaci$^{n'}$ga
desire usually. And very straight you tell it to me you send hither when, person

ca$^{n'}$ wata$^{n'}$ɸĕ úda^{n}qti waɓɸi^{n} juáwagɸe cubɸé tá miñke.
in fact tanner very good I have them I with them I will go to you.

Ca$^{n'}$ ábae naí tĕ uɸáket'a$^{n'}$ tĕ ícpaha^{n} tĕ, i^{n}wi$^{n'}$ɸana ka^{n}- 9
And hunting the large animals you went the you acquired the you know the, you tell it to me I

bɸéga^{n}. Ca$^{n'}$ a^{n}ɸa$^{n'}$cpaha$^{n'}$-qtia$^{n'}$i, cĭ wíctĭ íwiɗaha$^{n'}$-qti-ma$^{n'}$.
hope. And you know me very well, again I too I know you very well.

Uma$^{n'}$ɸiñka wi$^{n'}$ céɸu wata$^{n'}$ɸĕ a^{n}ɸi^{n}.
Year one yonder tanning we were.

NOTES.

Mr. Rathbun's post-office was Wakanda, near Osborne City, Phillips County, Kansas.

17, 4, maja^{n} *Kansas*, i. e., "*Kansas* maja^{n}" in ordinary speech.

17, 6, iɻici, etc., *they wish to be paid in raw hides for tanning the other hides.* They work on shares, receiving part of the raw material in payment. So, ɻeskă t' ewaɸai ɻĭ iɻici ga^{n}ɸai, *they want part of the beef as their pay for slaughtering the cattle.*

TRANSLATION.

I write a letter and send it to ask you some questions. I hope that you will send me very soon a full reply. Some Indians visited you last winter, and on their return to us they told that you would be sure to have winter hides. I hope that you will tell me whether you have any. I wish to hear very accurately whether you have the winter hides, and how you think that you will do about them. I wish you to tell me whether winter hides abound anywhere in the towns of the

State of Kansas. I hope that you may hear whether they are plentiful at Fort Dodge. The Indians usually desire the winter hides. And they generally wish to get raw hides as their pay for tanning them. When you send and tell me just how affairs are, I will come to you with the Indians who are good tanners. I hope that you will tell me whether you acquired (any winter hides?) when you went hunting the larger animals: this you would know by personal experience (rather than by hearsay). You know me very well, and I know you very well. We are they who tanned hides at your place one year.

NA^{N}ZANDAJĬ TO T. M. MESSICK.

Ć'a$^{n'}$ wawíƋaxu cu¢éa¢ĕ íe djúbaqtei éga^{n}. Ca$^{n'}$ wabágɣeze
And I write to you about several things I send to you word very few. And letter

tia$^{n'}$¢akiɣć ɣa^{n} bɣízĕ édega^{n}, íe kĕ wágazúqtiă'jĭ uqpáɣĕéáɣĕ.
you have sent hither to me the I have received it, but word the not exactly straight I have lost.

3 Ca$^{n'}$ ĭndáda^{n} edéce téi^{n}te i^{n}wi$^{n'}$¢ana ka^{n}bɣéga^{n}. Ca$^{n'}$ *Upton*
And what what you would have said you tell it to me I hope. And Upton

uáwakié íe tĕ, edéce tĕ uáwagíbɣa, ca$^{n'}$ íe tĕ uwíƙa^{n}qti éga^{n}
I talked to him word the what you said the I told it to them, and word the I help you considerably

tá miñke iɣáugɣé'qti éga^{n}. Ć'a$^{n'}$ ma$^{n'}$zĕskă tĕ' uɣíqpaɣájĭ tat
I will throughout partly. And money the you shall not lose it

6 ebɣéga^{n}. Ƒíctĭ edéce tĕ ɣagísiɣĕ etéga^{n}. Wamúskĕ na^{n}sĕ'
I think it. You too what you said the you remember it should (*or* apt). Wheat cut by machinery

¢icta$^{n'}$i tĕ'di, wagáxe ɣagícta^{n}be etéga^{n}. Ma$^{n'}$zĕskă tĕ' uɣá-
they finish it when, debt (due you) you see your own apt. Money the you ac-

ket'a$^{n'}$ tĕdíhi ɣĭ, wíqti bɣíza-májĭ tá miñke, ć'qti cuɣéɣikiɣ
quire it by that time when, I myself I will not receive it, he himself to send it to you

9 'íɣai, *Upton* iji$^{n'}$ɣĕ akéĕ hă, A$^{n'}$pa^{n}-ƫañ'ga. Ca$^{n'}$, kagéha,
has promised, Upton his elder brother he is the one , Big Elk. And, my friend,

éskana usní tĕ'di, méha gĕ d'úba uɣána'a$^{n'}$ ka^{n}bɣáqti.
oh that cold when, winter hides the pl. in. ob. some you hear of them I strongly desire it.

Wágazúqti i^{n}wi$^{n'}$¢ana ka^{n}bɣá-qti-ma$^{n'}$. A$^{n'}$pa^{n}há wawéci
Very straight you tell it to me I do really desire it. Elk hides pay

12 a^{n}¢a'i 'íɣaɣĕ tĕ tia$^{n'}$¢akiɣ 'íɣaɣĕ tĕ gisíɣa-gă hă'. Iusícta^{n}
you promized to give to me the you send hither to me you promised the remember it ! Telling a lie

uwíbɣa-májĭ. Ma$^{n'}$zĕskă' ɣagícta^{n}be taté uwíbɣa.
I do not tell it to you. Money you see your own shall I tell it to you.

TRANSLATION.

I write to you about several matters, sending you a very few words. I have received the letter which you sent me, but I have lost the words, as they were not exactly straight. (Note by author.—Perhaps he means that the language of the writer was not clear to his mind.) I hope that you will tell me what you intended to say. I talked to Upton (Henderson) about the words I told him what you said. I will give you considerable aid in this matter, almost without intermission. I think that you shall not lose your money. You should remember what you said. When they finish harvesting the wheat, you will be apt to see what is due you. When you gain the money, I myself will not receive it; but it is the elder brother of Upton, Big Elk, who has promised to send it to you himself. My friend, when the cold weather comes I strongly desire that you may hear about some winter hides. I do really desire you to tell me very fully about it. Remember the elk hide(s) that you promised to give me as pay, and which you said that you would send to me! I do not tell you a lie. I tell you that you shall see your money.

NA^{N}ZANDAJĬ TO JAMES O'KANE, HASTINGS, NEBR.

Ca$^{n'}$ wabágǥeze tia$^{n'}$ǥakiǥé ǥa^{n} bǥízĕ. Ca$^{n'}$ wahá gĕ bǥúga
And letter you send it hither to me the ob. I have received it. And hides the pl. in. ob. all

ka^{n}bǥá-qti eté-ma^{n} ǥa$^{n'}$ja, ca$^{n'}$ mćha tĕ áta ka$^{n'}$bǥa. Ca$^{n'}$
I desire very much I do that at least though, yet winter hides the beyond all I desire. And

Kansas ĕdí-gé ctea$^{n'}$. Mćha gĕ uǥána'a^{n} ka$^{n'}$bǥa. Ca$^{n'}$ 3
Kansas they must be in some places. Winter hides the pl. in. ob. you hear about them I wish. And

éskana wahá gĕ ga$^{n'}$ǥa ɣĭ, i^{n}wi$^{n'}$ǥaɣa$^{n'}$qti ka^{n}bǥéga^{n}. Ca$^{n'}$
oh that hides the pl. in. ob. they desire if, you help me considerably I hope. And

a$^{n'}$ba iǥáugǥe wisíǥĕ-na^{n}-ma$^{n'}$ tá miñke. Ca$^{n'}$ nié ǥiǥiñ'ge
day throughout I will be thinking of you often. And you have no sickness

éskana winá'a^{n} ka^{n}bǥéga^{n}. Ca$^{n'}$ wabágǥeze éskana tia$^{n'}$ǥakiǥé 6
oh that I hear it about you I hope. And letter oh that you send it hither to me

ka^{n}bǥéga^{n}. Ca$^{n'}$ *Fort Dodge* ĕɻá ctĭ uǥána'a$^{n'}$ ka^{n}bǥéga^{n},
I hope. And Fort Dodge there too you hear about it I hope,

ca$^{n'}$ águdi ctéctĕ uǥána'a^{n} ka^{n}bǥĕga^{n}.
in fact where soever you hear about it I hope.

NOTE.

19, 3, ĕdige-ctĕa^{n}. Too positive an assertion. Na^{n}zandajĭ did not *know* whether they were there. Ĕdige-i^{n}te is the better expression, i. e., "They *may be* in some places here and there." (W.)

TRANSLATION.

I have received the letter that you sent me. Though I always desire to possess all kinds of hides, I prefer the winter hides of buffalos to all others. They must be found in some places in Kansas! I wish you to find out what you can about the winter hides. And if any persons desire hides of any animals, I hope that you will give me considerable help. I will be thinking of you throughout each day. I hope that I may hear from you that you are well. I hope that you will send me a letter; and that you will find out what you can about the hides at Fort Dodge, or at any other place whatever.

TO T. H. TIBBLES FROM SEVERAL OMAHAS. AUGUST 22, 1879.

Duba-ma^{n}¢i^{n} said:—Kagćha, níkaci$^{n'}$ga maja$^{n'}$ b¢úgaqti
My friend, person land entire

áta-mácĕ a$^{n'}$ba¢é wisí¢ai éga^{n} wíb¢aha$^{n'}$i hă. Níkaci$^{n'}$ga-
ye who excel to-day I think of you (pl.) as I pray to you (pl.) . O ye peo-

3 máce, eдáda^{n} íepaha^{n} ¢ag¢i$^{n'}$-máce, maja$^{n'}$ ¢é¢uádi eдáda^{n}
ple, what you know you who sit, land in this (here) what

wéteqi gĕ níkaci$^{n'}$ga wi$^{n'}$ weábaha$^{n'}$i éga^{n}, wé¢ita^{n} cu¢aí hă.
hard for us the pl. in. ob. person one knows about us as, to work for us he goes to you .

Tibbles é áwake hă. Íe tĕ éskana ¢éoniza-báda^{n}, u¢éxa^{n}i
Tibbles him I mean him . Word the oh that you (pl.) take from him and (pl.), you help him

6 ka^{n}b¢éga^{n} é wíb¢aha$^{n'}$i hă. Kĭ níkaci$^{n'}$ga uké¢i^{n} añ'ga¢i^{n}
I hope that I pray to you (pl.) . And Indian common we who move

b¢úgaqti úcka^{n} ke-na$^{n'}$ weábaha$^{n'}$i éga^{n}, wé¢ita^{n} cu¢aí ¢a$^{n'}$ja,
all deed the some he knows about us as, to work for us he goes to you though,

eona$^{n'}$ xi égi¢e ¢i'á te hă'. Áda^{n} níkaci$^{n'}$ga-mácĕ, u¢éxa^{n}i
he only if beware he fail lest . Therefore O ye people, you help him

9 tĕdíhi xĭ, u¢áket'a$^{n'}$i xi'jĭ, éskana maja$^{n'}$ ¢a$^{n'}$ i$^{n'}$¢ĕqti awáxi-
by the time when, you succeed if, oh that land the ob. I am very glad I work for

g¢íta^{n} anáji^{n} ka^{n}b¢éga^{n}. Níkaci$^{n'}$ga úcka^{n} weábaha$^{n'}$jĭ-má
myself I stand I hope. Indian deed the ones who do not know about us

Tibbles eдáda^{n} u¢aí tĕ gíja-má, íbaha$^{n'}$jĭ-má gíjai tĕ ca$^{n'}$aji
Tibbles what he tells the those who doubt him those who do not know it they doubt him the (act) improper

12 ha. ¢a^{n}ja *Tibbles* aká íe eдáda^{n} edé te wágazúqti níka-
. Though Tibbles the sub. word what what he says the very straight In-

ci$^{n'}$ga uké¢i^{n}-ma wé¢ita^{n} ca¢aí.
dian the common ones to work for them he goes to you.

Sĭnde-xa^{n},a^{n} said:—Kagéha, a$^{n'}$baϕé edáda^{n} níkaci$^{n'}$ga-ma
My friend, to-day what the people

waji$^{n'}$skā áta-ma a$^{n'}$baϕé awásiϕéga^{n} wábϕaha^{n} tá miⁿke. Kĭ
wise those who excel to-day as I think of them I will pray to them about several things. And

níkaci$^{n'}$ga wi$^{n'}$ ϕéϕuta^{n} cuϕé-de edáda^{n} i$^{n'}$teqi kĕ ictá ϕa^{n} 3
person one thence he goes to you when what is hard for me the ob. eye the instr.

a$^{n}\phi$a$^{n'}$da^{n}bĕ'qti a$^{n}\phi$a$^{n'}$baha$^{n'}$qti cuϕé. Kĭ níkaci$^{n'}$ga pahañ'-
he has really seen me with it he really knows me about he goes to you (by request). And person for-

gadi úcka^{n} wi^{n}éctĕ éga^{n} ɬa$^{n'}$ba-máji i$^{n'}$tea^{n}qtci ɬa$^{n'}$be úcka^{n}
merly deed even one so I did not see just now I see him deed

tĕ *Tibbles* é áwake. Kĭ, níkaci$^{n'}$ga-máčĕ, edáda^{n} i$^{n'}$teqi kĕ 6
the ob. Tibbles him I mean him. And, O ye people, what hard for me the

bϕúgaqti uϕiϕai ɣi, éskana ϕé$\eth$nize ka^{n}bϕéga^{n} éga^{n}, wíbϕaha^{n}
all he tells to you when, oh that you take it from him I hope as, I pray to you

cuϕéaϕe. Edáda^{n} wéteqi gĕ íbaha$^{n'}$ji-ma gíjai ctéctĕwa$^{n'}$, é
I send it to you. What are hard for us the (pl. in. ob.) those who do not know them they doubt them notwithstanding, he

weábaha$^{n'}$i éga^{n} íe tĕ ϕé$\eth$nize etaí. Kĭ Iɬíga$^{n}\phi$aí aká úcka^{n} 9
he knows about us as word the you will please receive from him. And Grandfather the sub. deed

wéteqi gĕ weábaha$^{n'}$-baji'-qtia$^{n'}$i, ki wákihídai ϕa$^{n'}$ja, égiϕe
are hard for us the pl. in. ob. he does not know at all about us, and he oversees us though, behold

t'é wéga$^{n}\phi$ai. Ca$^{n'}$ a^{n}níɬa añga$^{n'}\phi$ai éga^{n}, a$^{n}\phi$iϕaha$^{n'}$i, níka-
to die he wishes for us. Yet we live we wish as, we pray to you, per-

ci$^{n'}$ga uáwaϕaɣa$^{n'}$i-máčĕ. Kĭ úcka^{n} ϕe wabϕíta^{n} kĕ'ɬa bϕé. 12
son ye who aid us. And deed this I work at various things to the I go.

Úcka^{n} cíɬai bϕíze pí, úcka^{n} ϕíɬai bϕúgaqti bϕíze tĕ pí hă.
Deed your (pl.) I take I have reached deed your (pl.) all I take the (act) I have reached there .

Dega$^{n'}$ Iɬíga$^{n}\phi$aí aká i$^{n'}$ete, "Wáqe ckáxe wíka^{n}bϕai-májĭ hă."
But (*or* When so) Grandfather the sub. as if, You live as white people I do not wish it for you (pl.) .

é aká éga^{n}qtia$^{n'}$i. Kĭ níkaci$^{n'}$ga ϕéϕuta^{n} ϕé ϕi$^{n'}$ a$^{n'}$baϕé 15
he is saying it it is just so. And person hence he who is going to-day

agísiϕe. Bϕúga wisíϕai, níkaci$^{n'}$ga áta-máčĕ. Waϕácka^{n}-bi
I think of him. All I think of you, ye persons who are great. That you have made efforts

enéga^{n}i cí^{n}te, pí waϕácka^{n} ka$^{n'}$a$^{n}\phi$a$^{n'}\phi$ai wíbϕaha$^{n'}$i cuϕéaϕe.
you think perhaps, anew you make efforts we hope I pray to you (pl.) I send it to you.

Na^{n}pewaϕe said:—Kagéha, níkaci^{n}ga ϕe áta wáϕaha$^{n'}$i-ma 18
My friend, person this beyond all those who pray

awásiϕe a$^{n'}$baϕé. Kĭ níkaci$^{n'}$ga ϕe ϕi$^{n'}$ éskana íe edé ɣi,
I think of them to-day. And person he who is going oh that word what he says if,

b¢úgaqti ¢éniza-bádaⁿ ć¢aná'aⁿ kaⁿ'aⁿ¢aⁿ'¢ai. Kĭ níkaciⁿ'ga
all you take from him and (pl.) you listen to him and act accordingly we hope. And the (com-

ukć¢iⁿ-ma taⁿ'waⁿg¢aⁿ b¢úgaqti wć¢itaⁿ ¢aí. Kĭ wć¢iúdaⁿqti
mon) Indians tribe all to work for us he goes (by request). And it is made very good for us

3 tĕ'di, níkaciⁿ'ga we¢ónitaⁿ-mácĕ u¢áket'aⁿ'i ᵽĭ, níkaciⁿ'ga
when, Indian ye who work for us you succeed if, human beings

aⁿ¢iⁿ' etaí hă. Wáoniníaciⁿ'gai aⁿga"'¢ai. Níkaciⁿ'ga-ma
we should be . You (pl.) make us human beings we wish. The Indians

Iᵽígaⁿ¢aí amá wákilídai údaⁿ, éskaⁿ pahañ'ga aⁿ¢aⁿ'¢ai ¢aⁿ'ja,
Grandfather the pl. sub. they watched over us good, thus first we thought though,

6 añ'kaji téga" hă. Dádaⁿ añgúᵽai éskaⁿ aⁿ¢aⁿ'¢ai ¢aⁿ'ja, égi¢e
it is not so apt . What our own thus we thought though, behold

añgúᵽa-báji kéga"qtiaⁿ' añ'gataⁿ. Éga" tĕdíhi ᵽĭ'jĭ, níaciⁿ'ga
not our own the objects are just so we who std. So by the time when, person

waᵽáp'ĕ ¢e-má gickaⁿ' éskana úwa¢aᵽaⁿ'i kaⁿb¢égaⁿ hă. Caⁿ'
those who go to the ones near them acting quickly oh that you aid them I hope . And

9 níkaciⁿ'ga añ'ga¢iⁿ' ujañ'ge údaⁿ kĕ e'aⁿ' añgúᵽig¢íxídai
person we who move road good the ob. how we look all around for it for ourselves

¢aⁿ'ja, údaⁿ í¢ĕáwa¢aí kaⁿ'aⁿ¢aⁿ'¢ai. Caⁿ' añgú¢íxidá-bi ché
though, good they cause us to find it we hope. And that we have looked all around for it I said

tĕ, kagéha, cétĕ úckaⁿ ¢íᵽa añ'gugáq¢ai é awáke.
the, my friend, that (ob.) deed your we have faced toward them it I mean it.

12 *Le-uya"ha said:*—Caⁿ', kagéha, níkaciⁿ'ga d'úba ¢éama ¢isí¢ai
And, my friend, person some these (pl. sub.) they remember you

hă. Kĭ wawé¢enítaⁿ naí tĕ aⁿ¢ísi¢aí aⁿ'ba¢é. Ú'maⁿ'¢ĭnka
. And to work at various things for us you went the we think of you to-day. Year

g¢éba-dúba tĕdítaⁿ waji"'aⁿskáⁿ ¢aⁿ'ja, níkaciⁿ'ga égaⁿ i¢ápahaⁿ-
forty from the (time) I had sense though, person such I have not

15 máji, úckaⁿ wa¢á'e¢ĕ tĕ. Kĭ iⁿ'taⁿ wamí añgúᵽai tĕ kĭ wamí
known him, deed merciful the. And now blood our the and blood

eᵽaí tĕ edábe d'úbe-etĕ úihaji ¢aⁿ'ja, caⁿ' ¢á'eáwa¢ai égaⁿ
his the also mixed (blood) at all he does not follow though, yet he pities us as

wawé¢itaⁿ'i. Kĭ maⁿ'tanahá aⁿmaⁿ'¢iⁿi tĕ wáqe amá caⁿcaⁿ'qti
he works at various things for us. And wild we walk the white people the pl. sub. forever

18 wégaⁿ¢ai, kĭ Wakan'da aká iⁿ'taⁿ wawé¢itaⁿ ágaji égaⁿ
they wish for us, and God the sub. now to do various kinds of work for us has ordered him as

wawé¢itaⁿ'i. Kĭ iⁿ'taⁿ níkaciⁿ'ga-ma maⁿ¢iⁿ'i kĕdi maⁿb¢iⁿ'
he works at various things for us. And now the people they walk at the I walk

ka^{n}bɸéga^{n} awáꝸiwaha$^{n'}$'e hă. Qi^{n}há áji bɸi$^{n'}$ ɸa^{n}ja, níka-
I hope I pray for that on my own account . Skin different I am though, per-

ci$^{n'}$ga qi^{n}há-skă'-ma maja$^{n'}$ ma^{n}ɸi$^{n'}$i ɸan'di ĕdi ma^{n}bɸi$^{n'}$ ka^{n}-
son those who have white skins land they walk in the there I walk I

bɸéga^{n}. Kĭ wikáge cuɸé ɸi^{n} éskana íe edáda^{n} edé kĕ é 3
hope. And my friend the one who has gone to you oh that word what what he says the he

wada$^{n'}$bai éga^{n} cuɸé. Êskana níkaci$^{n'}$ga áta-mácĕ, íe tĕ
he has seen us as he has gone to you (by request). Oh that person ye who are important, word the

ɸénizai uɸéꝸa^{n}i ka^{n}bɸéga^{n}. Iníga^{n}ɸaí bɸáda-majĭ. Níkaci$^{n'}$ga-
you take from him you aid him I hope. Grandfather I do not call him by name. Indian-

t'éɸĕ bɸáde: éskana ꝸa$^{n'}$bĕqti íe gátĕ a'í ka^{n}bɸéga^{n}. I^{n}wiñ'- 6
slayer I call him by name: oh that I see him indeed word those I give to him I hope. He has not

ꝸa^{n}jĭ tĕ é áwake. Iɸádiɸaí amá íe edaí tĕ íe wéɸize éga^{n}
helped me the it I mean it. Agent the pl. sub. word what they say the word he takes from them so

a^{n}da$^{n'}$be ctēwa$^{n'}$ji. Waha$^{n'}$'e háciaꝸáqti bɸízega^{n} wíbɸaha$^{n'}$i
he does not even look at me. Petition at the very last as I have taken it I pray to you (pl.)

cuɸéaɸĕ. 9
I send it to you.

Big Elk said: — Níkaci$^{n'}$ga wawéɸita^{n} ɸe ɸi$^{n'}$ enáqtci
Person to work at various things for us he who is on his way he alone

Wakan'da íe tĕ ána'a^{n}. Wéɸigɸa^{n} eꝸá tĕ Wakan'da ɸiñké
God word the obeys it Mind his the God the one who

gaqá ga$^{n'}$ɸaji tĕ, úda^{n} tĕ. Kĭ maja$^{n'}$ ɸa^{n} Wakan'da aká wáxai 12
to go beyond he does not wish the, good the. And land the ob. God the sub. made us

ɸan'di "Wíugáce ɸaxíckaxe," áji tĕ Wakan'da ɸiñké. Ca$^{n'}$ e'a$^{n'}$
in the You (shall) consider yourselves in the way of others, did the not say God the st. one. And how

níkaci$^{n'}$ga ukéɸi^{n} ctēwa$^{n'}$, e'a$^{n'}$ wáqe-mácĕ, Wakan'da ɸiñké
Indian common even, how ye white people, God the st. one

enáqtci wáxai tĕ maja$^{n'}$ ɸan'di, "Wíugáce ɸaxíckaxe taí," áji tĕ 15
he only made us the land in the You consider yourselves in the way of others shall, did the not say

hă Wakan'da aká. Wakan'da aká edáda^{n} gáxai tĕ e-na$^{n'}$
. God the sub. God the sub. what he has made the it only

úda^{n} hă. Kĭ edáda^{n} ɸat'a$^{n'}$-macĕ', i$^{n'}$cte éɸakiga$^{n'}$qtia$^{n'}$i;
good . And what ye who have abundance, as if you are just like him;

áda^{n} níaci$^{n'}$ga ɸe ɸi$^{n'}$ enáqtci íe tĕ éɸaná'a^{n} etaí. Níaci$^{n'}$ga 18
therefore person he who has gone he alone word the you will please listen to him and act accordingly. Person

u'ágɸa aⁿ'gaɸiⁿ wawéɸitaⁿ cuɸaí. Majaⁿ' ɸanⁿ'di Wakanⁿ'da
suffering we who move to work at various things for us he has gone to you. Land in the God

akáˌ wáxai égaⁿ, ĕ'di aⁿmaⁿ'ɸiⁿi ɸaⁿ'ja, edádaⁿ aⁿgúxihi-bájĭ.
the sub. made us having, there we have walked though, what we have not succeeded at.

3 Edádaⁿ aⁿgúxihi-bájĭ gaⁿ', caⁿ' níkaciⁿ'ga ukéɸiⁿ aⁿ'gaɸiⁿ
What we have not succeeded at as, yet . Indian we who move

úɸitaⁿ wackáxai. Gaⁿ' píăjĭ'qti kĕ-naⁿ' Iɬígaⁿɸaí akáˌ úha
work (trouble) you have made for us. And very bad the usually Grandfather the sub. to go along the path

wégaⁿɸai, ádaⁿ níkaciⁿ'ga ceɸiⁿ' wadaⁿ'bĕqti cuɸé, wawéɸitaⁿ
wishes for us, therefore person that one mv. near you having really seen us has gone to you (by request), to work at various things for us

6 cuɸé. Níkaciⁿ'ga wackaⁿ'ɬañga-máchĕ. Wakanⁿ'da náhaⁿi-máchĕ,
has gone to you (by request). Person ye who are strong God ye who pray to him,

uíxaⁿi-gă.
help ye him.

Joseph La Flèche said:—Kagéha, majaⁿ' ɸanⁿ'di *United*
My friend, land in the United

9 *States* ĕ'di níkaciⁿ'ga-máchĕ, wíbɸahaⁿ'i hă. Níkaciⁿ'ga-máchĕ
States there O ye people! I pray to you (pl.) . O ye people!

bɸúgaqti wíbɸahaⁿ'i hă. Caⁿ' wabágɸeze ɸéɸaⁿ ctaⁿ'bai xĭ,
all I pray to you (pl.) . And letter this ob. you see it when,

ɸa'eáwaɸáɸai añgaⁿ'ɸai égaⁿ, iⁿɸíbaxúi hă. Caⁿ' ɸé pahañ'-
you have mercy on us we wish as, we have written to you . And this for-

12 gadi majaⁿ' ɸéɸandi aⁿmaⁿ'ɸiⁿ tĕ'di, ɸégaⁿ ctēwaⁿ' aⁿɸaⁿ'-
merly land in this we walked when, of this sort at all we did

bahaⁿ-bájĭ. Gaⁿ' majaⁿ' ɸanⁿ'di Wakanⁿ'da akáˌ edádaⁿ ctéctĕ
not know. And land in the God the sub. what soever

aⁿɸáte taité, jút'aⁿ wegáxai égaⁿ, aⁿɸáte aⁿmaⁿ'ɸiⁿ égaⁿ,
we eat it shall, to have bodies he made for us as, we ate we walked as,

15 enáqtei weáwajiⁿ'skă aⁿmaⁿ'ɸiⁿi hă. Kĭ égiɸe, níkaciⁿ'ga-máchĕ,
that alone we had sense by means of we walked . And behold, O ye people,

úckaⁿ gíteqi wackáxai ha. Kĭ wéteqi xĭ, íniɸa waɸiñ'gai
deed hard for one you make (for) us . And hard for us if, refuge we have none

xĭ. Iɬígaⁿɸaí ĕ'di añgáɸai égaⁿ, aⁿwaⁿ'ɸahaⁿ-naⁿ'i. Kĭ íe tĕ
if, Grandfather there we go as, we pray to them usually. And word the ob.

18 wéɸiza-bájĭ-naⁿ'i. Kĭ wéɸiza-bájĭ tĕ égiɸe aⁿɸañ'xidahaⁿ'i.
they have not received from us usually. And they have not taken them from us the behold we know it for ourselves (*or* by experience).

Égiɸe níkaciⁿ'ga aⁿ'ɸiⁿ-báji-bi eɸégaⁿ akáˌ Kĭ níkaciⁿ'ga
Behold human beings that we are not they are thinking it. And human beings

a$^{n'}$ɸi^{n}-bájĭ eɸégaⁿ tē, a^{n}ɸañ′ɤiᵭaha$^{n'}$i hā, ádaⁿ, níkaci$^{n'}$ga-mácĕ,
we are not they though it the, we know it for ourselves . therefore O ye people,

ɸímacĕ-ʇáɸicaⁿ cañgáɸai ɤi, Iʇígaⁿɸaí wábat'u-naⁿ′i: "Í-bajíi-gā,"
towards you (pl.) we go to you when, Grandfather blocks our way usually: Do (ye) not be coming,

é égaⁿqtiaⁿ′i. "Níkaci$^{n'}$ga wíkaⁿbɸai-májĭ," é égaⁿqtiaⁿ′i. Ca$^{n'}$ 3
he says it is just so. Human beings I do not wish for you (to be), he says it is just so. Yet

éskana ɸa'eáwaɸáɸa-bádaⁿ ɸéɸutaⁿɸéɸe níkaciⁿ ga uhéawaɸáɸai
oh that you pity us and (pl.) from this time onward human beings you admit us (to be)

añgaⁿ′ɸai. Kĭ caⁿ′ níkaci$^{n'}$ga a$^{n'}$ɸi^{n} tēdíhi. éskana cin′gajiⁿ′ga
we wish. And yet human beings we are by the time, oh that child

añgúʇai ctĕwa$^{n'}$ gisíɸĕ-naⁿ caⁿ′caⁿ ka$^{n'}$a^{n}ɸa^{n}ɸai, níkaci$^{n'}$ga 6
our even he remembers usually always we hope, human being

wackáxai tēdíhi ɤi. Kĭ níkaci$^{n'}$ga náwagiɤa$^{n'}$i ɸi^{n} enáqtei
you make us by the time when. And person he helps us the mv. one he only

úckaⁿ tĕ gáxajĭ te hă′. ɸisíɸai égaⁿ úckaⁿ tĕ gáxe te hă;
deed the he will not do it . He thinks of you as deed the he will do it .

"Iⁿwiñ′ɤaⁿ tá ama," eɸégaⁿ égaⁿ, gáxe te hă; ádaⁿ éskana 9
They will aid me, he thinks as, he will do it . therefore oh that

uɸéɤa$^{n'}$i ka$^{n'}$a^{n}ɸa$^{n'}$ɸai. Éskana, kagécha, Wakan′da aká năn′de
you aid him we hope. Oh that, my friend, God the sub. heart

ɸiɸíʇa ɸíɸicíba-bádaⁿ añgú a^{n}ɸa$^{n'}$ai tē năn′de ɸiɸíʇa tē uᵭé
your he pulls it open for you and (pl.) we we speak the heart your the they enter

ka$^{n'}$a^{n}ɸa$^{n'}$ɸai. Ca$^{n'}$ níaci$^{n'}$ga *Tibbles* aí ɸi^{n} íe wi^{n}áqtei ctĕwa$^{n'}$ 12
we hope. And person Tibbles the one mv. who is called word just one even

wágazuájĭ áɸadájĭ cbɸégaⁿ. Wágazúqti uɸíɸai hā, kagécha.
not straight he does not mention I think it. Very straight he has told to you . my friend.

Wagíja-bájĭ-gă. Wádaⁿbai égaⁿ uɸíɸai. Wádaⁿbai égaⁿ,
Do not doubt the things he tells. He has seen us as he tells it to you He has seen us as.

íbaha$^{n'}$i égaⁿ, wéɸita$^{n'}$i: wéteqi tĕ wéɸita$^{n'}$i hă. Ca$^{n'}$ ɸa'éawa- 15
he knows it as, he works for us hard for us the he works for us . And you pity

ɸáɸa-ba éskana uɸéɤa^{n} ka$^{n'}$a^{n}ɸa$^{n'}$ɸai, níkaci$^{n'}$ga năn′de-údaⁿ-
us and (pl.) oh that you aid him we hope, people ye who have good

mácĕ.
hearts.

Two Crows said:—Kagécha, níkaci$^{n'}$ga náwaɸákie né ɸáɸiⁿ- 18
My friend, person you talked to us you who were going

ceɸa$^{n'}$, níkaci$^{n'}$ga ɸéama a$^{n'}$baɸé ɸisíɸai égaⁿ, wáiⁿɸíbaxúi
in the past, person these to-day they remember you as, we have written to you about several things

hă. Aⁿ¢ísi¢ĕ-naⁿ caⁿcaⁿ′qtiaⁿ′i ha. "E'aⁿ′ aⁿ¢ína'aⁿ taí édaⁿ,"
. We think of usually always . How we can hear from him ? (in soliloquy),

aⁿ¢aⁿ′¢ĕ caⁿ′caⁿqti aⁿ′¢iⁿi hă. Caⁿ′ níkaciⁿ′ga Wakan'da
we think always we are . And person God

3 wánahaⁿ-máce, b¢úgaqti uɬ¢ɬaⁿi kaⁿ aⁿ¢aⁿ′¢ai. Íe ¢i¢íɬa kĕ
you who pray about different things, all they help you (s.) We hope. Word your the

éskana ísísctaⁿjī ¢ígaxe kaⁿ′aⁿ¢aⁿ′¢ai. Kĭ ¢é¢u níkaciⁿ′ga
oh that not lying they make (regard) you we hope. And here Indian

ukéɬ¢iⁿ amadítaⁿ júɬ¢at'aⁿ′ wagácaⁿ né égaⁿ. *Judge Dundy* é
common from the (pl.) you had a body traveling you go so. Judge Dundy he

6 wéɬ¢igɬ¢aⁿ eɬá tĕ údaⁿ hégajĭ égaⁿ aⁿ¢aⁿ′niɬ¢aí hă. Ĕdíhi ɬĭ,
decision his the good very as we take refuge in it . That being the case,

"Wéudaⁿ jiⁿ′ga etégaⁿ áhaⁿ," aⁿ¢aⁿ′¢ai. Kĭ úckaⁿ kĕ 'íɬ¢a¢ĕ
good for us a little apt ! (in soliloquy), we think. And deed the you speak about

né kĕ wiⁿ′¢akáji tĕ ¢iñgé′qtiaⁿ′i. B¢úgaqti íepahaⁿ′qti égaⁿ
you went the you do not speak truly the there is none at all. All you know it well as

9 né, ¢íja-bájĭqtiaⁿ′ etaí. Iɬígaⁿ¢aí ¢iñké ¢íja ctéctĕwaⁿ′, weá-
you went, they should not doubt at all. you Grandfather the st. one he doubts you even if, he does

baɬaⁿ-bájı hă. Ɬí weácpahaⁿ′i égaⁿ 'iáwa¢a¢aí. Kĭ Iɬígaⁿ¢aí
not know us . You you know us as you talk about us. And Grandfather

¢iñké wagáq¢aⁿ eɬá amá iusíctaⁿ¢ĕ′qtiaⁿ′i. Kĭ Iɬígaⁿ¢aí
the st. one several his the pl. sub. they really caused him to tell a lie. And Grandfather

12 ¢iñké, "Níkaciⁿ′ga ukéɬ¢iⁿ-ma gíudaⁿ′qti waⱭáxe," e¢égaⁿ tĕ hă.
the st. one, The Indians very prosperous I have made them, he has thought it .

Gañ′ɬı wegáxai ¢aⁿ′ja, ĕdíti ɬı, wegáxa-báji, ¢icé¢aⁿ-naⁿ′i
And then he does it for us though, by the time it has come hither when, they do not do it for us, they pull it to pieces usually

wagáq¢aⁿ eɬá amá. Kĭ Iɬígaⁿ¢aí ¢iñké gíudaⁿ wegáxe-naⁿ′i
servant his the pl. sub. And Grandfather the st. one good for one he makes it for us usually

15 ¢aⁿ′ja, iɬ¢ádiɬ¢aí amá ĕdíti údaⁿ tĕ é ¢izé-naⁿi, añgú u'ág¢a-
though, agent the pl. sub. by the time it has come hither good the it they take it usually, we suffering

naⁿ′ aⁿ¢iⁿ′i hă. Gañ′ɬı Iɬígaⁿ¢aí ¢iñké wagíbaxu ¢é¢ai tĕ′di,
usually we are . And then Grandfather the st. one to write different things to him they send off when,

údaⁿqti aⁿ¢iⁿ′-bi é gíbaxu ¢é¢ĕ-naⁿ′i hă iɬ¢ádiɬ¢aí amá, ísísctaⁿ
very good that we are it they write it to him they send to him usually . agent the pl. sub., they tell lies

18 hégа-bájı hă. Gañ′ɬı Iɬígaⁿ¢aí ¢iñké údaⁿqti wegáxai 'íɬ¢ai
not a few . And then Grandfather the st. one very good to do for us he promised

teɸa$^{n'}$ja, ca$^{n'}$ iɸádiɸaí amá úda^{n} wegáxa-bi eɸéga^{n}-na$^{n'}$ téĕ
though, in the past — yet — agent — the pl. sub. — good — that they have done for us — he thinks it — usually — it is the

hă. "Úda^{n} tĕ ɸizé-na^{n}i ɸa$^{n'}$ja, ca$^{n'}$ píăjĭ tĕ-na$^{n'}$ áhucígai,"
. Good — the — they take it — usually — though, — yet — bad — the — usually — they persist in (saying)

eɸéga^{n}-na^{n}i té, Iɬíga^{n}ɸaí aká. Kĭ úda^{n} Iɬíga^{n}ɸaí ‘íɸe tĕ 3
he thinks — usually — the, — Grandfather — the sub. — And — good — Grandfather — promised — the

wegáxa-bájĭ-na^{n} i éga^{n}, ucté amá naxíde-ɸiñgé-na^{n}i ha Caa^{n}
they do not do for us — usually — as, — remain — the ones who — are disobedient — usually — . — Dakota

amá. Kĭ gagéga^{n} gĕ wéteqi gĕ Iɬíga^{n}ɸaí na‘a$^{n'}$ iñ‘ga^{n}ɸai
the pl. sub. — And — like those — the pl. in ob. — hard for me — the pl. in. ob. — Grandfather — to hear it — we wish for him

éga^{n}, iɸádiɸaí amá baxú a^{n}wa$^{n'}$ci-na$^{n'}$i. Iɸádiɸaí amá baxú 6
as, — agent — the pl. sub. — to write — we employ them — usually. — Grandfather — the pl. sub. — to write

a^{n}wa$^{n'}$ci ctĕwa$^{n'}$ égiɸe wébaxu-bájĭ-na$^{n'}$i; wébaxú-bi aí
we employ them — notwithstanding — behold — they do not write for us — usually; — that they have written for us — they say

ctĕwa$^{n'}$, wiñ‘ka-bájĭ-na$^{n'}$i hă iɸádiɸaí amá. Iɬíga^{n}ɸaí wagá-
notwithstanding, — they do not speak truly — usually — . — agent — the pl. sub. — Grandfather — serv

qɸa^{n} eɬá amá na‘a$^{n'}$ iñ‘ga^{n}ɸai éga^{n}, wái^{n}ɸíbaxúi hă. 9
ant — his — the pl. sub. — to hear it — we wish for him — as, — we write to you about several things

Mazi-kide said:—Kagécha, ɸé a$^{n'}$ba gĕ wagáca^{n} ne tĕ‘ a$^{n'}$ba
My friend, — this — the days — traveling — you go — the — day

iɸáugɸe ɸisíɸĕ-na$^{n'}$i ɸikágc amá. A$^{n'}$cte iɸádi wagácañgíɸĕ
throughout (*or*, every) — they think of you — usually — your friend — the pl. sub. — As if — his father — he causes his own to travel

éga^{n}qtia$^{n'}$i: "E‘a$^{n'}$ amá‘a^{n} etéda^{n}," cbɸéga^{n} a$^{n'}$ba iɸáugɸe. Éska 12
it is just so: — How — I hear it — apt? (in soliloquy), — I think it — day — throughout (*or*, every). — Oh that

wikágc ukét‘a^{n} ka$^{n'}$a^{n}ɸa$^{n'}$ɸe-na$^{n'}$i. Wada$^{n'}$bai éga^{n} cuɸé,
my friend — succeed — we hope — usually. — He saw us — as — he has gone to you (by request),

Wakan‘da wáɸaha^{n} níkaci$^{n'}$ga-mácĕ, wawíue-macégа^{n}. éskama
God — to pray various prayers to — O ye people, — lawyer — ye who, likewise — oh that

uɸéɬa^{n} ka$^{n'}$a^{n}ɸa^{n} ɸai. Éska íniawáɸē tĕ ukét‘a^{n} ka$^{n'}$a^{n}ɸa$^{n'}$ɸai. 15
you aid him — we hope. — Oh that — capable of sustaining life — the — he acquires it — we hope.

Ta^{n}ca^{n}-gaxe jiñga said:—Kagécha, ca$^{n'}$ níkaci$^{n'}$ga-ma wábɸa-
My friend, — in fact — the people — I pray to

ha^{n} ɸáɸe íe wi^{n}áqtei. C‘a$^{n'}$ níkaci$^{n'}$ga edáda^{n} wiuɸakiaí ɬi,
them — I send away — word — just one. — And — person — what — you (pl.) speak to them about it — if,

uɸúɸakíkie-mácĕ, Wakan‘da wáɸaha^{n}-mácĕ edábe, wíbɸaha^{n}i 18
O ye who speak to one another about it, — God — ye who pray various prayers to him — also, — I pray to you (pl.)

b¢úgaqti. Níkaci^{n}'ga uké¢i^{n} b¢úgaqti ¢i¢iha^{n} i tĕ hã, náwa-
all. Indian common really all they have prayed to you . O ye

¢agiɨa$^{n'}$i-mácĕ. A$^{n'}$ba gĕ wab¢íta^{n}-na^{n}-ma$^{n'}$ ctĕwa$^{n'}$, níka-
who aid us. Day the pl. in. ob. I usually work at different things even if, per-

3 ci$^{n'}$ga wagáca^{n} ¢e ¢i$^{n'}$ g¢í ɨī, edáda^{n} íe úda^{n}qti a¢i$^{n'}$ g¢i
son traveling he who has gone he returns when, what word very good he brings back

ka$^{n'}$eb¢éga^{n}-qti-na^{n}-ma$^{n'}$, así¢ĕ-na^{n} ca$^{n'}$ca^{n}. Edáda^{n} ctéctĕwa$^{n'}$
I am usually earnestly hoping it, I think of him usually always. What soever

sagíqti ukét'a^{n} g¢í ka$^{n'}$a^{n}¢a$^{n'}$¢ai, eb¢éga^{n}. Kĭ ciñ'gajiñ'ga
very firm he acquires he returns we hope, I think it. And child

6 wiwíɨa sagíqti maja$^{n'}$ ¢an'di i$^{n'}$naji^{n} ka^{n}b¢éga^{n}.
my very firmly land in the he stands for me I hope.

Da¢i^{n}-na^{n}paji said:—Kagécha, waɔníta^{n} né tĕ éskana níka-
My friend, to work at various things you went the oh that In-

ci$^{n'}$ga uké¢i^{n} úwa¢agiɨa$^{n'}$ úda^{n}qti u¢áket'a^{n} ¢ag¢í ka^{n}b¢éga^{n}.
dian common you aid them very good you acquire it you return hither I hope.

9 Níkaci$^{n'}$ga waúe-mácĕ u¢é¢a^{n}-mácĕ, éskana waeka$^{n'}$qti u¢é-
Person O ye lawyers O ye who help him, oh that making a great effort you render

¢a^{n}qti ka^{n}b¢éga^{n} wíb¢aha$^{n'}$i hã. Níkaci$^{n'}$ga cé¢i^{n} wéteqi kĕ
him much aid I hope I pray to you (pl.) . Person that my ob. hard for us the

íbaha$^{n'}$i éga^{n} wé¢ita^{n} cu¢aí.
he knows it as to work for us has gone to you.

12 *Wadjepa said:*—'Iá¢a-máji ¢a$^{n'}$ja, ie b¢úga wiwíɨa, i$^{n'}$ca^{n} hã.
I have not spoken about it though, word all my own, I agree to them .

NOTES.

22, 2, ¢ai. G. thought that it should read, "a¢ai," but that means, *he goes* or *went of his own accord.* With "¢ai" compare the use of "cu¢e" instead of "cu¢ai," **21, 4, 23, 4, 24, 5,** and **27, 13,** confirmed by W.

21, 13, ucka^{n} ¢iɨai, etc. The idea is: I have attained to the aforesaid stage of civilization, but the President ignores it (or, opposes it), acting just as if he meant to say, "I do not wish you Indians to live as white people!"

22, 7–8, niaci^{n}ga waɨap'ĕ ¢e-ma, etc. W. changed it to, níaci$^{n'}$ga
people

wa¢áɨap'ē one-ma gick' úwa¢akiai ka^{n}b¢éga^{n} hã, "*I hope that you will*
you are near them you go those who quick you talk to them I hope .

speak very soon to those people near you, to whom you go." But that

hardly agrees with the context, as Na^{n}pewa¢ē was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "¢aǂickaxe," as in 23, 15. Waxai in 23, 13, refers to the Indians alone, but, in 23, 15, to all races, including white people, Indians, etc.

23, 15–16. aji tē hā Wakaⁿda aka. If "aji" be retained, change "aka" to "¢iñke," ortherwise "aji" should be changed to "a-baji" before "aka."

25–27. Two Crows' words were addressed directly to Mr. Tibbles; but some of the speakers addressed the white people of the United States.

26, 9, *et passim*. Iǂiga^{n}¢ai ¢iñke. Used correctly in 26, 10–11, and 26, 16, where it is the ob. of verbs. It can be changed to "Iǂiga^{n}¢ai aka" in 26, 12; but that requires "e¢ega^{n}i" after it, instead of "e¢ega^{n}." In 26, 14, ¢iñke should be "aka" before "wegaxe-na^{n}i:" and in 26, 18, "aka" should be used before "i¢ai." Had "i¢e" been used there "¢iñke" might stand, provided that *action by request* or *permission* was referred to. W. said that Two Crows spoke hurriedly, when he used "¢iñke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Iǂiga^{n}¢ai ¢iñke because *he did not see* the President, but this is inconsistent with his use of "Iǂiga^{n}¢ai aka" in 27, 3.

27, 4, wegaxa-baji refers to the acts of Indian agents, not to that of the President.

27, 17, wiu¢akiai refers to Congress.

Since this letter was written the author has talked with several Omahas, including four of the men who dictated parts of this letter. Judging from what they say, they have had reason to change their opinion of Mr. Tibbles, who has married a daughter of the late Joseph La Flèche, and has been residing among the Omahas for several years.

As the author has not returned to the Omahas since he left them in 1880, all subsequent information respecting the tribe has been gained from letters and from Omahas who have visited Washington.

TRANSLATION.

(Duba-ma^{n}¢i^{n} said:)—My friends, ye persons who are the principal ones of the whole country, I think of you to-day, and so I petition to you. O ye people, O ye who understand something, a man who knows about us and who understands our troubles in this land has gone to you for the purpose of working for us. I refer to Mr. Tibbles. I hope and pray that you may accept his words and help him! As he understands some of the ways of all of us Indians, he has gone to you to accomplish something for us; but if he works alone we fear that he will fail. Therefore, O ye people, if you aid him, and all of you succeed in doing something for us, I may hope to continue to work for myself with much gladness in this land. It is wrong for those people

who do not know our ways to doubt what Tibbles tells. But what Tibbles says he says because he has indeed gone to you to right the wrongs of us Indians.

(Sinde-xa"xa" said:)—My friend, as I think to-day of the principal people who are intelligent, I will petition to them. A man has gone hence to you, and he has gone with a full knowledge of our troubles, for he has seen us with his own eyes. In former days I never saw even one man who did such a thing; but just now I see the deed (done). I mean Tibbles. O ye people, I petition to you because I hope that when he tells you about all the things that are difficult for us, you will accept them from him. Notwithstanding those who know nothing about our difficulties doubt him, as he knows about us, you will please accept his words. The President does not have a full knowledge of our trouble, and though he has the oversight of us, behold, he wishes us to die! But as we wish to live, we pray to you, O ye persons who help us! I am undertaking one thing; I am learning to do various kinds of work. I have accepted all your customs. But though I have done this, the President acts just as if he was saying, "I do not wish you (Indians) to live as white people!" I think of the man who is going hence to-day. O ye great men, I think of you all. Perhaps you think that you have persevered (in our behalf); I send to you to beg you to persevere again.

(Na"pewaçe said:)—My friend, to-day I think more of those who pray (than of any others). We hope that you may accept all the words of this man who is going, and that you may act accordingly. He goes to work for all the tribes of Indians. And when you succeed, and it is settled in a very satisfactory manner for us, O ye who work for us Indians, we ought to be human beings. We desire you to make us human beings! We used to think that the oversight which the President exercised over us Indians was a good thing, but now it is not apt to be so. We used to think that something was ours, but behold, we are virtually not their owners. If that be the case, I hope that you will do your best very soon to aid those who have been approximating to you. Though we Indians have been looking all aroun d in search of the good road for ourselves, we hope that they may cause us to find the good (close at hand). My friend, when I said that we had looked all around for it, I referred to our having faced toward your methods, those good things.

(Le-ugaⁿha said:)—My friend (Tibbles), some of these Indians remember you. We think of you to-day, because you went to work at various things for us. Though I have had sense for forty years, I have not known a person who resembles him (Tibbles) in doing kind acts. And now, though he does not at all belong to those who have in their veins our Indian blood mixed with the blood of another race, yet he pities us and works at various things for us! The white people have always wished us to continue wild; but now God has ordered him (Tibbles) to do various kinds of work for us, and thus he does. And now, as I

hope that I may live as the other people of the country do, I pray for that on my own account. Though I have a different skin, I hope that I may live in the land as do the people with white skins. The words spoken by my friend who has gone to you are in accord with what he has seen among us. O ye chief men, I hope that you may accept the words and help him. I do not mention the President by that name; I call him the "Slayer of Indians!" I wish that I could see him face to face and give him these words! I refer to his not helping us. He accepts what words the agents say, but he does not even look at us! I have taken my place at the very end of the petition, and thus I send to you to pray to you.

(Big Elk said:)—The man who is now on his way (to the East) is the only one who has obeyed God's words. He has not wished to transgress the commandments of God: it is good. When God made us in this country, He did not say, "You shall regard yourselves in the way of others." God did not say this to any race of people, whether they were Indians or white people, such as you are. Only that which God made is good. And you who have an abundance of possessions, are, as it were, just like Him; therefore please listen to the words of no one except the man who has gone hence (to you). He has gone to you to rectify several matters for us who are suffering. God made us in this country, and though we have continued in it, we have not succeeded at anything. Because we have not succeeded at anything you have made trouble for us Indians! The President desires us to go in the way in which there are usually very bad things. Therefore this man, who has really seen us, has gone to you to rectify several matters for us. O ye very strong men, O ye who pray to God, help him!

(Joseph La Flèche said:)—My friends, ye people who dwell in the country of the United States, I petition to you! O all ye people! I petition to you. We write to you because we wish you to pity us when you see this letter. In former days, when we dwelt in this land, we did not know of anything whatever like this! As God made various things for us to eat in this country, we continued to eat them; and we had sense enough for this, if for nothing else. And behold, O ye people, you have brought on us a great trouble! And when we had trouble, and were without a refuge, we used to go to the President and petition to him. But he made it a rule not to accept our words. At length we learned this by experience. Behold, thought we, he does not regard us as human beings! We know for ourselves that he does not regard us as human beings; therefore, O ye people, when we start to go towards you, the President usually blocks our way! He acts just as if he was saying, "I do not wish you to be human beings." Still, we wish you to pity us, and from this time forward to acknowledge us to be human beings! And we hope that by the time that we are looked upon as human beings he may always think of our children (even if he has not paid any attention to us). The man who is aiding us can not accomplish

this business alone. He undertakes it because he thinks of you. He thinks, "They will aid me," and so he does it. Therefore we hope that you will aid him. O friends, we hope that God may open your hearts, and that our thoughts may enter your hearts. I do not think that this man called Tibbles has spoken even one false word. Friends, he has told you nothing but the truth. Do not doubt his words! He tells you what he has seen among us. He is trying to right our wrongs, after seeing us and gaining a knowledge of us. O ye people with good hearts, we hope that you will pity us and help him!

(Two Crows said:)—My friend, you who were going after talking to us, as these men remember you to-day, we have written to you about several things. We are ever thinking of you. We are always thinking, "How can we hear from him?" We hope that all those who pray to God about different things may help you. We hope that they may regard your words as true ones. You have gone on a journey just as if you had been born here among us Indians! We take refuge in Judge Dundy's decision, as it is very good. That being so, we think "It may be better for us!" There is no part of this matter about which you went to speak of which you do not speak truly! You knew all about it before you went, so they ought not to doubt you at all. Even if the President doubts you, he does not know about us. You know about us, so you talk about us. The servants of the President have really caused him to tell a lie! The President has thought, "I have made the Indians very prosperous." And then, though he has done something for us (*i. e.*, ordered it to be done), by the time that it gets here, it is not done for us, as his servants pull it to pieces! Though the President may usually do what is for our good, the agents abstract the good when it gets here, and we suffer. And when the agents send to the President a report, they report to him that we are doing very well: they tell great lies! And as the President promised in the past to do what was good for us, he thinks that the agents have done so for us. The President thinks, "Though they generally get what is good, they persist in saying what is bad." And as the agents do not carry out the good promises made to us by the President, the rest of the Indians, the Dakotas, are disobedient. And as we desire the President to hear about our troubles such as these, we employ the agents to write. Though we employ the agents to write (to the President about these things), behold, they do not write for us! Notwithstanding they say that they have written for us, the agents do not speak the truth. As we wish the President to hear about his servants, we write to you about these things.

(Mazi-kide said:)—My friend, throughout all the days that you are traveling (for us), those who are your friends are thinking about you. It is just as if one would cause his father to go on a journey. We think throughout the day, "How can I hear from him?" We hope, "Oh that my friend may succeed!" He has gone to you (white people) after

seeing us. O ye people who pray various prayers to God, and O ye lawyers, we hope that you will aid him! We hope that he may acquire something by means of which we may live!

(Little Village-Maker said:)—My friend, I send but one word as my petition to the people. I petition to all of you, both to you who pray various prayers to God and you who speak to one another about the business of the country (in Congress). All the Indians have really prayed to you, O ye who aid us! Even if I work at different things every day, I am earnestly longing for the return of the man who has gone on a journey, hoping that he may bring back some very good words. I am always thinking of him. I think that we (all) hope that he may succeed in bringing us something or other which may be of lasting benefit to us. I hope that my children may never be disturbed in the possession of the land.

(ꞔaɸi^{n}-na^{n}pajĭ said:)—My friend, you went to work at various things for us, and I hope that by your aid to the Indians you may succeed in bringing back something very good. O ye lawyers who aid him, I pray to you. I hope that you may persevere and render him much assistance! That man who has gone (to you) knew about our troubles before he started; and he has gone to you to work for us.

(Wadjepa said:)—Though I have not spoken about (anything), all the words are mine, and I agree to them.

JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagé̵ha, a^{n}ɸína'a^{n}-bajĭ'-qtia^{n} ꞔáci. Wabágɸeze waɸá'iă'jĭ.
My friend, we have not heard from you at all a long time. Letter you have not given us.

Wa'ú wiwíɬa *Zuzĕt'te* ɸína'a^{n} ga$^{n'}$ɸai. Mi$^{n'}$jĭnga aⁿgúɬai
Woman my Susette to hear from you wishes. Girl our

jĭngá ɸiⁿkć wakéga i$^{n'}$tca^{n}. Ma^{n}tcú-náji^{n} amá cagɸaí. Wá- 3
small the one who is sick now. Standing Bear the my. sub. has gone back to you. I pur-

bɸiqe pí éde naxídeɸiⁿ'ge ga$^{n'}$ íe tĕ a$^{n'}$na'a^{n}-bájĭ, wábɸićsa
sued I reached him but disobedient as word the he did not hear me, I spent more time than I had intended

agɸí. Kĭ úcka^{n} tĕ ɸi'áqti ca$^{n'}$ agɸaí. E'a$^{n'}$ ma^{n}ɔni$^{n'}$ tĕ
I returned hither And deed the failed in all together yet went back. How you walk the

i^{n}wi$^{n'}$ɸa íɸa-gă. Ma^{n}tcú-na$^{n'}$ba ijiⁿ'ge Caa$^{n'}$aɬa ɸé ga$^{n'}$ɸai 6
to tell it to me send hither. Two Grizzly bears his son to the Dakotas to go wished

éde, ɸíc'a. Iɸádiɸai amá uɸí'agaí.
but, he failed. Agent the sub. was unwilling.

NOTES.

33, 4. For "wábɸiésa," W. and G. read, "wábɸi'a," or, "wábɸic'a," *I failed to accomplish anything.*

33, 6. Ma^{n}teu-na^{n}ba, better known among the people of Nebraska as "Yellow Smoke."

33, 7, ɸic'a. Accented peculiarly. G. said it should be, ɸic'á hă, the regular pronunciation.

Standing Bear refused to remain any longer at Decatur, so despite the advice of the author, who was acting according to instructions from Standing Bear's friends at Omaha, he started for his old home on the Niobrara River. He was pursued by John Springer, an Omaha policeman, who tried to bring him back. Standing Bear defied him, showing Judge Dundy's decision. John was obliged to let him go.

TRANSLATION.

My friend, we have not heard from you at all for a long time. You have not corresponded with us. My wife Susette wishes to hear from you. Our younger daughter is sick now. Standing Bear has started back to you. I pursued him and overtook him, but he was disobedient and would not listen to my words; and so, after spending more time than I had intended, I had to come back without him. Although his affair was far from being settled, he started back to his old land. Send and tell me how you are. Two Grizzly Bears' son wished to visit the Yanktons, but he failed, as the agent was unwilling for him to go.

TO REV. JOHN C. LOWRIE, NEW YORK, FROM TWO CROWS AND OTHER OMAHAS. SEPTEMBER 16, 1879.

Kagćha, wái^{n}ɸíbaxúi hă. Ca$^{n'}$ íe djúbaqtci añgúɸikié
O friend! we write to you on various subjects . And word very few we speak to

cúɸea$^{n'}$ɸĕ tañ'gata^{n}. Ca$^{n'}$ úcka^{n} pahañ'gadi 'ia$^{n'}$ɸĕ tañ'gata^{n}
we will send to you. And deed formerly we will speak of it

3 hă. Úcka^{n} pahañ'gadi wabágɸeze áɸade ɟí tĕ 'ia$^{n'}$ɸĕ tañ'gata^{n}
. Deed formerly book reading house the we will speak of it

hă. I$^{n'}$cte, kagćha, pahañ'gadi wabágɸeze áɸade ɟí tĕ waɸá'i
. As if, O friend, formerly book reading house the you gave it to us

tĕ, weɸéckaxái hă. Kī ca$^{n'}$ úda^{n}qti a^{n}ɸa$^{n'}$baha^{n}-bají'qtia$^{n'}$i
the, you made it for us . And yet very good we did not know it at all

6 ɸa$^{n'}$ja, ca$^{n'}$ é'di ciñ'gajiñ'ga naji$^{n'}$a^{n}wañ'kiɸĕ-na$^{n'}$i. I$^{n'}$ta^{n}
though, yet there child we caused them to stand usually. Now

wabágɸeze áɸade tĕ enáqtci úda^{n} tédega$^{n'}$ a^{n}ɸa$^{n'}$baha$^{n'}$i hă;
book reading the it only good has been apt we know it .

áda^{n} aⁿga$^{n'}$ɸai hégа-a$^{n'}$ɸi^{n}-bájĭ wabágɸeze áɸade tĕ. Ga$^{n'}$
therefore — we desire it — we are not a little — book — reading — the ob. — And

"Ca$^{n'}$ wabágɸeze áɸade ɻí tĕ' úda^{n}qti ciñ'gajiñ'ga amá naji$^{n'}$i
At any rate — book — reading — house — the — very good — child — the pl. sub. — stand

áha^{n}," a^{n}ɸa$^{n'}$ɸai hă. Kĭ ca$^{n'}$ wabágɸeze áɸade tĕ ɸapíqti 3
! — we think — . — And — yet — book — reading — the — speaking it very well

waséɻa^{n} aɸaí-de ĕbéwa^{n}i éi^{n}te wabágɸeze áɸade ɻí tĕ
rapidly — they went — when — who caused it (the trouble) — it may be — book — reading — house — the

ɸicéɸa^{n}i. Ga$^{n'}$ iɸádiɸaí amá wáɸi^{n}, ciñ'gajiñ'ga a$^{n'}$ba hébe
was broken up. — And — agent — the pl. sub. — had them, — child — day — part of it

wabágɸeze áɸadewákiɸaí. Kĭ ɸéama ciñ'gajiñ'ga-ma pa- 6
book — caused them to read. — And — these — the children — be-

hañ'ga wabágɸeze áɸade amá ni$^{n'}$ɻa amá gɸéba-cáde kĭ
fore — book — read — the pl. sub. — alive — the ones who — sixty — and

ĕ'di sátă^{n}. Íe ɸapí, wabáxu ctĕa$^{n'}$i. Íe ɸapí ɸañká edíta^{n}
on it — five. — Language — speak well, — they even write (letters). — Language — speak well — they who — from (them)

wi$^{n'}$ Iɻíga^{n}ɸaí iéskă; cĭ edíta^{n} wi$^{n'}$ wabágɸeze wéɸade 9
one — Grandfather — (his) interpreter; — again — from (them) — one — book — reads for them

hă. Cĭ edíta^{n} na^{n}bá ja^{n}ɸíta^{n}i hă, cĭ ɸábɸi^{n} wáqe ɻi gáxe
Again — from (them) — two — work as carpenters — . — and — three — white people — house — to make

íbaha$^{n'}$i hă. Cĭ edíta^{n} ɸábɸi^{n} ma$^{n'}$zĕgáxai hă. Cĭ edíta^{n}
they know — . — Again — from (them) — three — work as blacksmiths — . — Again — from (them)

wi$^{n'}$ úɸiɻúbadi waɸíta^{n} hă. Kĭ i$^{n'}$tca^{n} *Quaker*-má wáɸi^{n} tĕ 12
one — at the grist mill — works — . — And — new — the Quakers — have had them — the

ceta$^{n'}$ wi^{n}áqtcictĕ wáqe ía-bájĭ: ma$^{n'}$zĕskă tĕ u'a$^{n'}$ɸiñgĕ'qti
so far — even only one — white people — do not speak the language: — money — the — all in vain

uqpáɸe, edáda^{n} ctéctewa^{n} íɸiɻáxa-báji. Kĭ pahañ'ga tĕ úda^{n}
fell down (=lost), — what — soever — they did not make for themselves by means of it. — And — before — the — good

ínahi^{n} tédega$^{n'}$, wéɸicéɸa^{n} éga^{n} wéɸa-bájĭ hégа-bájĭ. Úcka^{n} 15
indeed — was apt, but, — they broke it up for us — as — we are sad — very. — Deed

pahañ'ga teɸa$^{n'}$ cĭ ĕ'qti añɻíɻa^{n}ɸaí. Kĭ éska^{n} Iɻíga^{n}ɸaí aká
before — the (past) — again — that very thing — we desire for ourselves. — And — probable (*or*, perhaps) — Grandfather — the sub.

uáwagiɻa$^{n'}$i eɸéga^{n}wáɸe. Kĭ ci éskana, kagécha, uáwaɸagi-
he helps us — is reasonable. — And again — oh that, — O friend, — you help

ɻa$^{n'}$i a^{n}ɸa$^{n'}$ɸai. Pahañ'gadi uáwaɸagiɻa$^{n'}$i éga^{n} cĭ i$^{n'}$tca^{n} 18
us — we think. — Formerly — you helped us — as — again — now

uáwaɸagiɻa$^{n'}$i aⁿga$^{n'}$ɸai. I$^{n'}$cte ta$^{n'}$wa^{n}gɸa^{n} ɸa$^{n'}$ wabágɸeze
you help us — we desire. — As if — tribe — the — book

á¢ade	tĕ	íginúda^{n}	taté	náxa^{n}qti	a^{n}da$^{n'}$be	eáwaga$^{n'}$i,	áda^{n}
reading	the	shall be for its good		shining very brightly	we see it	we are so,	therefore

añga$^{n'}$¢a-qtia$^{n'}$i.	*Day school*	tĕ	añga$^{n'}$¢a-báji.	
we strongly desire it.	Day school	the	we do not desire.	

NOTE.

This letter was dictated to the author at the Presbyterian mission house, twelve Omahas being present.

TRANSLATION.

O friend, we write to you on various matters. We will send to you to speak to you a very few words. We will speak about something that was done formerly. We will speak about the school-house that was formerly in operation. When you, O friend, gave us a school-house, it was as if you made it for us. And though at that time we did not know at all that it was a very good thing, yet we generally put the children there. Now we know that the sole tendency of education at that time was towards improvement. Therefore we are not a little anxious for education (for the children). We think, "The children fare very well when they stay at the school-house!" And yet when the children were learning to speak English very well, and were improving rapidly, from some cause or other the school-house was broken up! And then the agents took the control, making the children study for half a day. Now there survive sixty-five of those who formerly learned at the boarding-school. They speak English, and they even write letters. Of those who speak English, one is a Government interpreter, one is a school teacher, two are carpenters, three know how to put up houses, three are blacksmiths, and one works at the grist-mill. And now, of those who have attended school since the Friends took control, not even one speaks English! The money has been expended all in vain. They have not made anything for themselves out of it. And what was in existence formerly was truly good in its tendency, but as they have broken it up to our disadvantage, we have been greatly displeased. We desire for ourselves that very thing which was here formerly. And it is reasonable to think that the President will aid us to get this. O friend, we think that you will help us. As you aided us formerly, so we desire you to aid us now. With reference to the boarding school, we regard it as something that is shining very brightly, and which must be for the good of the people. Therefore we strongly desire it. We do not want the day schools.

HUPEϕA TO WILLIAM M'KIM HEATH. OCTOBER 1, 1879.

Kagécha, a^{n}/baϕé waqi^{n}/ha ϕa^{n} ɬa^{n}/be. Kagécha, níkaci^{n}/ga
My friend, to-day paper the I have seen it. My friend, people

nankáčĕ, éskana a^{n}eta^{n}/bai ka^{n}bϕéga^{n}, cĭ wiɬa^{n}/bai ka^{n}bϕéga^{n}.
ye who, oh that you see me I hope, again I see you (pl.) I hope.

Níkaci^{n}/ga-máčĕ, waϕáxɬigϕíta^{n}i tĕ qtáwiϕai éga^{n} égima^{n} ha. 3
O ye people. you work for yourselves the I love you (pl.) as I do that .

Wamúskĕ wéga^{n}ze gϕéba-na^{n}/ba náji, úda^{n}qti ᗡáxe. Wata^{n}/zi
Wheat measure twenty I sowed, very good I did. Corn

wéga^{n}ze gϕéba-ϕábϕi^{n} náji; nú wéga^{n}ze gϕéba-na^{n}/ba; maja^{n}/qĕ,
measure thirty I planted; potato measure twenty; onion,

núgϕe, ha^{n}bϕiñ/ge, bϕúga úda^{n}qti ᗡáxe ᒪí ctí wi^{n}/ axíᗡaxe, 6
turnip, beans, all very good I did. House too one I made for myself,

úda^{n}qti, éde i^{n}/naϕiñ/ge. Kúkusi gϕéba wábϕi^{n}, ɬéskă-mi^{n}/ga
very good, but it was burnt for me. Hog ten I have them, cow

wi^{n}áqtci, mi^{n}/xa dúba wábϕi^{n}; zizíka wi^{n}áqtci: céna wéϕaxɬi-
just one, goose four I have them; turkey just one: enough you make for yourself

ckáxai gĕ é éskana ebϕéga^{n}, kagécha, i^{n}/tca^{n}qtci wábϕi^{n}. 9
by means of them the pl. in. ob. that perhaps I think it, my friend, just now I have them.

I^{n}/tca^{n}qtci uwíbϕa hă. Edáda^{n} a^{n}ϕa^{n}/baha^{n}-bájĭ éga^{n}, níka-
Just now I tell it to you What we do not know it so, In-

ci^{n}/ga ukéϕi^{n} añ/gaϕi^{n}. 'Ágϕaqti a^{n}/ϕi^{n}. A^{n}t'é tĕ weáϕiñgĕ/qti
dian common we who move. Suffering greatly we are. We die the we have no means at all

ca^{n}/ca^{n} a^{n}/ϕi^{n} a^{n}/ba iϕáugϕe, edáda^{n} a^{n}ϕa^{n}/baha^{n}-bájĭ, ché. 12
always we are day throughout, what we do not know it, I say.

Wakan/da amá úϕita^{n} gĕ ϕiga^{n}/zai ga^{n}/, nípi ga^{n}/, úda^{n}
God the my, (*or* pl.) sub. work the pl. in. ob. he has taught you as, you do it well as, good

ma^{n}ni^{n}/. Kĭ wéga^{n}za-bájĭ ga^{n}/, kagécha, wéteqi hă. Waníta
you walk. And he has not taught us as, my friend, it is hard for us . Quadruped

éwajĭ^{n} jút'a^{n} ϕi^{n}/ é úawagiϕaí. É úϕita^{n} wegáxai. Hébe 15
matures of its own accord the coll. (?) ob. it he has told us. It work he made for us, Part

añgúɬă^{n}i ga^{n}/, hébe añgúta^{n}i ga^{n}/, kĭ wi^{n}/ a^{n}i^{n}/i. Kagécha,
we put on as moccasins as, part we put on as leggins as, and one we wear as robes. My friend,

a^{n}ϕa^{n}/baha^{n}-bájĭ 'ágϕaqti a^{n}/ϕi^{n}. Úawaxa^{n}/i-gă. Úawaϕaxa^{n}/i
we do not know it suffering greatly we are. Help us! You help us

xĭ, a^{n}níɬa etéga^{n}. Úawaϕaxa^{n}/i tĕ níkaci^{n}/ga ukéϕi^{n}-ma níɬa 18
if, we live apt. You help us the Indian the common ones to live

weϕécka^{n}naí éska^{n} ebϕéga^{n} ga^{n}/, uwíbϕa. Añgúcja ctĭ wáqe-
you wish for us I think it may be as, I tell it to you. We, on the one hand too O ye

mácĕ, maja$^{n'}$ pahañ'ga u¢á'a^{n}si tĕ ¢á'ea$^{n'}$¢i¢ĕ hé'ga-a$^{n'}$¢i^{n}-bájī.
white people, land first you leaped in it the we pitied you we were very.

Kī maja$^{n'}$ ¢a^{n} úda^{n} cta$^{n'}$bai tĕdíhi ɻī, weá¢at'anaí, t'é
And land the good you saw it by the time it arrived when, you hated us, to die

3 we¢écka^{n}naí. Kagécha, ca^{n}méwa¢ái-gă. Níkaci$^{n'}$ga ukéi^{n}-ma
you wished for us. My friend, let (ye) us alone! Indian the common ones

cé'na 'íwa¢ái-ga. A^{n}waň'ɻig¢íta^{n}i wada$^{n'}$be-na$^{n'}$i Uma$^{n'}$ha^{n}
enough speak (ye) about them. We work for ourselves they see us usually Omaha

aň'gata^{n}. Pahañ'ga tĕ'di úcita^{n} ¢i¢íɻai gĕ da$^{n'}$be ga$^{n'}$¢a-
we who stand. At the first work you the pl. in. ob. to look at they had

6 ctĕwa$^{n'}$-bájī. Kī i$^{n'}$tca^{n}qtci úcita^{n} ¢i¢íɻai gĕ ¢éama da$^{n'}$bai,
not the least desire. And just now work your the pl. in. ob. these they look at it,

áda^{n} ca^{n}méwa¢ái-gă. Kagécha, níkaci$^{n'}$ga ukéi^{n} aň'ga¢i^{n}
therefore let them alone! My friend, Indian common we who move

'ág¢awa¢á¢ai tcábai. Waníta dáda^{n}, ɻáqti, ɻé, a$^{n'}$pa^{n}, ɻatcúge,
you make us suffer very greatly. Quadruped what (sort), deer, buffalo, elk, antelope,

9 ca$^{n'}$ waníta b¢úga t'a$^{n'}$i ga$^{n'}$ wéuda^{n} ga$^{n'}$, t'éwa¢á¢ai. ¢iñgaí,
in fact quadruped all they abounded as good for us as, you killed them. There are none,

aň'guginaí ɻī. . . . . Níkaci$^{n'}$ga-mácĕ, ¢atí tĕ ceta$^{n'}$ ciň'ga-
we seek them, our own when. O ye people, you came hither the so far child

jiň'ga áhigi ída amá, caň'ge mi^{n}gá amá maja$^{n'}$ ¢an'di ída amá.
many have been born, horse female the pl. sub. land in the have been born.

12 Wáqe wá¢i^{n} amá wi$^{n'}$ g¢éba ídawá¢ĕ waɻa$^{n'}$be. ¸Léská mi$^{n'}$ga
White people have them the pl. sub. one ten has given birth to I have seen them. Cow

maja$^{n'}$ wiwíɻa ¢an'di áhigi wéda¢ĕ waɻa$^{n'}$be-na^{n}-ma$^{n'}$. Maja$^{n'}$
land my in the many have had young ones I have usually seen them. Land

¢an'di pahañ'ga ti tĕ'di, ɻí ¢iñgĕ'qti wa¢íta^{n} naji$^{n'}$ amá.
in the first had come hither when, house none at all working they were standing, it is said.

15 Kī ɻí a¢úhage gáxe-na$^{n'}$ amá. Níkaci$^{n'}$ga-mácĕ, wá¢aha
And house at the last they have usually been making, it is said. O ye people! clothing

úda^{n}qti wiɻa$^{n'}$bai. Kī edáda^{n} ígaxe ă. ¸Lan'de ¢andíta^{ɻ}
very good I have seen you. And what has it been done by means of ? Ground from the

¢izé amá. ¸Léská-ma ci$^{n'}$qti waɻa$^{n'}$be-na^{n}-ma$^{n'}$. Kī maja$^{n'}$
it has been taken, they say. The cows very fat I have usually seen them. And land

18 wíɻa ¢an'di qáde gĕ íci^{n} amá. Kagécha, úcka^{n} ¢i¢íɻai
my in the grass the pl. in. ob. they are fat by means of it, they say. My friend, deed your

b¢úgaqti	qtáa¢ĕ	b¢é.	Uáwaxa^{n}	wa¢iñ′gai.	Wáqe-mácĕ,	
all	I love it	I go.	To help us	we have none.	O ye white people,	
uáwa¢axa$^{n/}$i	xi,	a^{n}níta	eté′ga^{n}.	Kagé′ha,	níu¢an′da	b¢úga
you help us	if,	we live	apt.	My friend,	island	all

éskana níaci$^{n/}$ga unáʻa^{n}wa¢ákiçaí ka^{n}b¢é′ga^{n}. Níaci$^{n/}$ga-ma 3
oh that people you cause them to hear about it I hope. The people

a^{n}wa$^{n/}$naʻa$^{n/}$i tĕdíhi xi, waqi$^{n/}$ha wi$^{n/}$ a^{n}ʻí içá-gă. Íe úda^{n}qti
they hear about me by the time arrives when, paper one give to me send it hither. Word very good

edábe gáxe ·ʻí içá-gă. Ikágewi¢ĕ′qti axídaxe. Kagé′ha,
also to make it give it send it hither. I have you for my true friend I make it for myself. My friend,

wágazúqti uwíb¢a. ₵ikáge-ma úwagi¢á-gă. Kagé′ha, i$^{n/}$¢ĕqti 6
very straight I tell it to you. Your friends (pl ob.) tell it to them. My friend, I am very glad

wita$^{n/}$be ag¢i$^{n/}$ é′ga^{n} a$^{n/}$ba úda^{n}qti uwíkie. Kagé′ha, a^{n}cta$^{n/}$bajĭ
I see you I sit so day very good I talk to you. My friend, you have not seen me

ga$^{n/}$ada^{n} a^{n}¢an′da tĕ uwíb¢a tá miñke. Máçĕ g¢é′ba-¢ábçi^{n}
as, therefore I was born the . I will tell you. Winter thirty

kĭ ĕ′di na$^{n/}$ba b¢i$^{n/}$.
and on it two I am.

NOTES.

Mr. Heath asked this letter for publication in "The Cincinnati Commercial."

37, 19. Añgueja marks a contrast between the Omahas and the white men. Supply a sentence, such as, ₵íejá ctĭ, wáqe-mácĕ, maja$^{n/}$ ¢a^{n} úda^{n} cta$^{n/}$bai-dé weá¢aʻanaí, t'é we¢écka^{n}naí: "*But you, on the other hand, O ye white people, when you saw that the land was good, you hated us and wished us to die.*" L. wrote añgú ejá.

38, 10. Hupeça began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause | Kĭ maja$^{n/}$ pahañ′ga u¢ag¢i^{n} ¢a^{n}, *And (in) the part of this land in which you first dwelt*|: "And we did not say that you were bad, when you were in the part of this land to which you first came. But if we, in turn, were to cross over to that land from which you came, they would send us back home."

TRANSLATION.

My friend, I have seen the letter to-day. My friends, O ye people, I hope that you may see me, and that I may see you. O ye people, as I love you because you work for yourselves, I do that (*i. e.*, I work for myself). I sowed twenty bushels of wheat, and did very well. I planted thirty bushels of corn, twenty bushels of (Irish) potatoes, onions, turnips, beans; I succeeded very well with all. I also made an excellent house for myself, but I have lost it by fire. I have ten hogs, one cow, four geese, and one turkey: I think, my friend, that just now I have all the things by means

of which you accomplish something for yourselves. I tell it to you just at this time. We Indians have been ignorant. We have suffered much. We are always dying, throughout the day, being entirely destitute, I mean that we are dying in poverty because we know nothing. You have prospered because God taught you different kinds of work, which you do well. It is hard for us, my friend, because he did not teach us. But he has told us about the quadrupeds that mature of their own accord. Such is the work which he has assigned to us. We put on part (of the animals) as moccasins, part we put on as leggins, and one part we wear as robes. My friend, we have suffered greatly because of our ignorance. Help us! If you aid us, we ought to live. I tell it to you because I think that you wish us wild Indians to live, as you have aided us. We, on the one hand, O ye white people, treated you very kindly when you first landed in this country. But you, on the other hand, when you saw that the land was good, hated us, and wished us to die! My friends, let us alone! Do not speak any more about the Indians. You see that the Omahas work for themselves. Formerly they had not the least wish to look at your customs. But just now these (Indians) are interested in your customs, therefore let them alone! My friend, you have caused great sufferings to us Indians. You have killed various quadrupeds, deer, buffalo, elk, antelope, in fact all the animals which abounded for our good. There are none to be found when we seek for them. (We did not say that you were bad when you were in the part of this land to which you first came. But if we in turn were to cross over to the land from which you came, they would send us back home.) O ye (white) people, it is said that many children have been born (to you) since your arrival in this country, and that (many?) mares have been born here. I have seen one of those (mares) which the white people have, that has given birth to ten (colts). I have seen from time to time, in my country, cows that have had many (calves). When they first came to this country, it is said that they continued at work without any houses at all. But subsequently they usually made houses. O ye people, I have seen you (wearing) very good clothing. And how has it been acquired? It has been taken from the ground. I have generally seen very fat cows. And they have become fat from eating the grass growing on my land. My friend, I am going to love all your customs. We have no one to help us. O ye white people, if you help us, we ought to improve. My friend, I hope that you will let the people in the whole world hear of (this letter). And by the time that the people have heard about me, give me a letter and send it hither! Add some very good words to it and send it to me. I regard you as a true friend, on my own account. My friend, I have told you a very straight story. Tell it to your friends! My friend, I talk to you on a beautiful day, just as if I sat beholding you with great joy. My friend, you have not seen me, so I will tell you when I was born. I am thirty-two years of age.

TA^{N}WA^{N}-GAXE-JIÑGA TO MI^{N}GABU, A YANKTON.

Pahañ′ga wajút‘a^{n} tĕdíta^{n} wiꞇa$^{n/}$be ka^{n}bɸéde, téqi hégajĭ.
Before harvest season from the I see you I wished, but, difficult very.

Edáda^{n} bɸíjut‘a$^{n/}$ tĕ aa$^{n/}$bɸa cubɸé tĕ i$^{n/}$teqi hégа-májĭ. I$^{n/}$ta^{n}
What I have raised the I abandon it I go to you the difficult for me I am very. Now

ceta$^{n/}$-na^{n}, edáda^{n} bɸíjut‘a$^{n/}$ bɸí‘a hă. . . . . Ga$^{n/}$, nisíha, 3
only so far, what I have raised I have not finished . And, my child,

cañ′ge a^{n}ɸá‘i-na$^{n/}$i-ma i$^{n/}$cena. Ga$^{n/}$ éĕ hă, wigíꞇa^{n}be ka$^{n/}$bɸa
horse the ones that you gave me at different times have been expended for me. And that is it . I see you, my own I want

tĕ. Ca^{n} ga$^{n/}$ níkaci$^{n/}$ga itáxaꞇá amá ĭndáda^{n} wéɸigɸa^{n} gáxe-
the. And at any rate Indian at the head of the Missouri the pl. sub. what plan they make

na$^{n/}$i éi^{n}te éskana, nisíha, íe ɸaná‘a^{n} ctéctĕwa^{n} i^{n}wi$^{n/}$ɸana 6
usually it may be oh that, my child, word you hear it soever you tell it to me

tíɸaɸĕ, uqɸĕ′qtci. Ca$^{n/}$ ciñ′gajiñ′ga wa‘ú ctĭ nié ctĕwa^{n}
you send it hither, very soon. And child woman too pain soever

ɸiñgé, éskana, nisíha, égija^{n} winá‘a^{n}i ka^{n}bɸéga^{n}. A$^{n/}$ba ata$^{n/}$-
have none, oh that, my child, you do that I hear from you I hope. At different

ctĕwa$^{n/}$, nisíha, wisíɸĕ ca$^{n/}$ca^{n}. Éskana awágiꞇa$^{n/}$be ka^{n}bɸéga^{n}, 9
times, (W.) my child, I think of you always. Oh that I see them, my own I hope,

a$^{n/}$ba gata$^{n/}$ ɔɟĭ. Íe dáda^{n} ctéctĕwa^{n} éskana, nisíha, a^{n}ɸági-
day that far when. Word what soever oh that, my child, you write to me,

cpáxu ıɸaɸai ka^{n}bɸéga^{n}.
your own you (pl.) send hither I hope.

NOTES.

41, 3. The hiatus denotes that a sentence was recorded in English, but not in the original. See translation.

41, 8–9, a^{n}ba ata^{n}ctĕwa^{n}, *i. e.*, a^{n}ba iɸaugɸe, *every day* (G.).

41, 10. A^{n}ba gata^{n} ɔɟĭ, *i. e.*, a^{n}bata^{n}ctĕ, *some day or other, hereafter* (G.). One might say, instead, Gata$^{n/}$qtihi (*or*, A$^{n/}$ba gata$^{n/}$qtihi) ɔɟĭ′jĭ, awágiꞇa$^{n/}$be ka^{n}bɸéga^{n}, *I hope that I may see them at last* (after so long a separation). Used when several years have passed without his seeing his (adopted) kindred (W.).

TRANSLATION.

I have been wishing to see you since the first part of the harvest season, but it has been difficult. It would be very difficult for me to leave what I have raised, in order to go to you. I have not yet finished my work with what I have raised. (When my wheat is threshed and put in the barn, and the leaves fall, I will come to see you and your

four brothers.) My child, the horses that you have given me from time to time are all gone. That is the reason why I wish to visit you. My child, I hope that you will send and tell me very soon if you hear any words whatsoever respecting the plans decided upon by the Indians up the river [probably Spotted Tail's Tetons]. I hope, my child, to hear from you that your children and wife are well, and that you are, too. My child, I think about you every day. I hope that I may visit my Yankton kindred some day or other. My child, I hope that you will write and send me some word or other.

LE-JE-BALE TO T. H. TIBBLES. SEPTEMBER 29, 1879.

..... Kagéha, a^{n}'ba gĕ ípi etéga^{n}. A^{n}ɸágiwácka^{n}i ɻĭ,
O friend! day the pl. in. ob. good by means of apt. You exert yourself for me, your own, if

ani^{n}'ɻa taté. ..... Píɸa^{n}ɸa^{n} ɸá'ea^{n}'ɸa-bi enéga^{n}. Píqti
I shall live. Again and again that you have pitied me you think it. Anew

3 ɸa'ean'giɸái-gā Wáqe amá kigɸáha^{n}'i tē éga^{n} wígɸaha^{n}'i,
pity ye me! White people the pl. sub. praying to one another as kinsmen the so I pray to you, my own,

waha^{n}''e tĕɻáɸica^{n}.
with reference to petitioning for something.

NOTES.

Most of this letter was recorded in English; such parts are marked in the accompanying translation by parentheses.

42, 1, a^{n}ba gĕ = a^{n}ba wi^{n}, referring to a *year*, not a *day* (W.). "Ipi" refers to the material benefits hoped for, *i. e.*, new clothing, food for horses, etc., as the days rolled by he hoped to get these things (G.).

TRANSLATION.

(I came up to the Omaha agency to-day. The words which you sent me as you passed by on your way home make me glad. I wished to tell you about one thing, but you went away. My horses have no food, and so I am suffering. Winter is close at hand. I hope that you will let me know in what land I am to stay. I do not wish to transgress the commands of your friends and yourself.) My friend, as the days pass, good should result from them. If you persevere in my behalf, I ought to improve. (My pants are in holes, and the cold weather is coming.) You think that you have treated me kindly very often. O pity me again! I petition to you as my relation, just as the white people petition to one another. (I hope that you will write and show me your words. I wish to know what you have to say and advise.)

NA^{N}ZANDAJĬ TO JAMES O'KANE.

Ca$^{n/}$ wabágɡ¢eze íe djúba wíɗaxu cúɡ¢ea¢ē. Wabágɡ¢eze
And letter word a few I write to you I send to you Letter

cuɡ¢éwiɡ¢e améde qáɡ¢a wi^{n}éctĕwa^{n} tia$^{n/}$ɡ¢akiɡ¢ájĭ. Ca$^{n/}$-na^{n}
it is said that I sent it to you (but I do not know it: *sic*) but back again even one you have not sent hither (to me). And only

a$^{n/}$pa^{n}ha ɻáqtiha edábe i^{n}ɡ¢écka^{n}ná ‘íɡ¢aɡ¢ĕ ɡ¢a$^{n/}$ctĭ, ca$^{n/}$ a$^{n/}$ba 3
elk hides deer hides also you desired for me you promised formerly, yet day

iɡ¢áugɡ¢e asíɡ¢ĕ-na^{n}-ma$^{n/}$. Ca$^{n/}$ a$^{n/}$pa^{n}ha méha da$^{n/}$ctĕ wi^{n}a$^{n/}$wa
throughout I think of it from time to time. And elk hides winter hides or which ones

t‘a$^{n/}$qti ni$^{n/}$wi^{n} ka^{n}bɡ¢éga^{n}. Ca$^{n/}$ méha gĕ átaqti ka$^{n/}$bɡ¢a.
are very plentiful you buy I hope. And winter hides the pl. in. ob. exceedingly I wish.

. . . Ca$^{n/}$ uqɡ¢ĕ′qtci, éskana, qáɡ¢a i^{n}wi$^{n/}$ɡ¢ana ka^{n}bɡ¢éga^{n}. 6
And very soon, oh that, back again you tell me I hope.

NOTES.

43, 1. "Wabagɡ¢eze cuɡ¢ewiɡ¢e amede" would imply that the sender was *drunk* or otherwise, and *ignorant of what he had sent in the letter* (G.).

Read, "Wabágɡ¢eze cuɡ¢éwikiɡ¢é-na^{n}-ma$^{n/}$ édega^{n}, qáɡ¢a wi^{n}éctĕwa^{n}
Letter I sent to you often by special messenger but (past), back again even one

tia$^{n/}$ɡ¢akiɡ¢ájĭ hă" (G.). This should be either, Wabagɡ¢eze cuɡ¢éaɡ¢ē
you have not sent to me . Letter I sent to you

éde qáɡ¢a wi^{n}éctĕwa^{n} tia$^{n/}$ɡ¢akiɡ¢ájĭ hă, or, Wabágɡ¢eze cuɡ¢éɡ¢ē améde
but back again even one you have not sent it to me . Letter it is said that they sent to you, but

qáɡ¢a wi^{n}éctĕwa^{n} tíɡ¢akiɡ¢ájĭ hă (W.).
back again even one you have not sent it hither .

43, 6. The parenthetical sentence of the translation was not recorded in the original.

TRANSLATION.

I write you a few words. I have written to you, but you have not sent even one reply. As you promised to be on the lookout for elk and deer hides for me, I have been thinking of it regularly every day. I hope that you may buy elk hides or winter (buffalo) hides, whichever kind you find plentiful. I desire winter hides above everything. (Wherever you hear about them, whether in Kansas or somewhere else, I hope that you may buy them.) I hope that you will reply very soon.

GAHIGE, AN OMAHA, TO MACA^{N}, A PONKA, AND HEQAKA-MANI, A YANKTON. NOVEMBER 10.

Úcka^{n} ɸé cka$^{n/}$na tĕ téqi hégajĭ. Wí-na^{n} ewédaxú-na^{n}-ma$^{n/}$
Deed this you desire the difficult very. I only I usually write for them

éde gíteqi hă. Wabágɸeze ɸea$^{n/}$ɸaĭ gĕ wénaqɸe-na$^{n/}$i, Pañ́ka
but difficult for him . Letter we send away the pl. ob. they conceal from them usually. Ponka

3 ɸañká wa'í-bájĭ-na$^{n/}$i, áda^{n} añ́gabágɸai. Kĭ Maqpí-jíde íe eɬá
the pl. ob. they do not give to them usually, therefore we hesitate, not liking to ask for the favor. And Red Cloud word his

tĕ pí wágazu aná'a^{n} ka$^{n/}$bɸa, uɸákiaí tĕdíhi ɴĭ. Kĭ ecé céna
the anew straight I hear I desire. you talk to him when the time arrives. And you say it enough

hă. Kĭ Ihañk'ta^{n}wi$^{n/}$-ma a^{n}wa$^{n/}$da^{n}be taité cbɸéga^{n}. Waɸíta^{n}
. And the Yanktons we see them shall I think it. Work

6 a^{n}ɸícta^{n} ga$^{n/}$ ɸéama níkaci$^{n/}$ga wada$^{n/}$be ga$^{n/}$ɸai. ɸíe wáwiké,
we have finished it as these people to see them they wish. You I mean you,

Máca^{n}. Níkaci$^{n/}$ga júwaɸágɸe ma^{n}ni$^{n/}$ wégaska$^{n/}$ɸĕkiɸé'ɢti-gă.
Feather. People you with them you walk cause him (some one) to entertain them well.

Ú'da^{n} waga$^{n/}$ɸa gă. Wĕ's'ă-ɮañ́'ga t'éɸa-bi. aí. Céɬa cukíɸai
Good desire them. Big Snake that he has been killed they say. Yonder one causes it to reach there again where you are

9 éi^{n}te a^{n}ná'a^{n} añga$^{n/}$ɸai.
whether we hear it we wish.

NOTE.

44, 8. Ceɬa may be followed by wabagɸeze, *a letter*, or that word can be omitted. The sentence can end with hă, the oral period. (W.)

TRANSLATION.

This course of action which you desire is a very difficult one. I have generally written for them, but (this) is (a) difficult thing for (one to undertake). The (agents) usually conceal from the Ponkas the letters that we send them; they do not give them the letters; therefore we hesitate about asking the favor [of the Ponka agent?]. When you shall have visited Red Cloud, I wish to hear a true account of his words. What you have said (?) is enough. I think that we shall see the Yanktons. These Indians wish to see them, as we have finished work. I refer to you, O Feather! Be sure to get some one of those people with whom you dwell (*i. e.*, some Yanktons) to entertain the visiting Omahas. And do you have an eye to their interests. It is said that Big Snake has been killed. We wish to hear whether a letter has been sent to you about it.

CYRUS PHILLIPS, AN OMAHA, TO BATTISTE DEROIN AND SON, OTO INTERPRETERS. NOVEMBER 11, 1879.

Wiꝉa^{n}/be ka^{n}/bꝺa. I^{n}/tea^{n} cubꝺé ka^{n}/bꝺa. Ꝺéꝺiñke, Waníta-
I see you I wish. Now I go to you I wish. This st. one, Li-

wáqe, cuꝺé taꝺiñké, ĕ/di cubꝺé taté, ebꝺéga^{n}. Wiꝉa^{n}/be
on, the one who will go to you, then I go to you shall, I think it. I saw you

agꝺí teꝺa^{n}/, kagćha, năn/de i^{n}ꝺi^{n}/uda^{n}/qti agꝺí. Kĭ ꝺéꝺiñke 3
I came back hither in the past, O friend, heart mine was very good I came back. And this st. one

igáqꝺa^{n} ꝺiñké wédaꝺ édega^{n} wakéga: í tĕ wamí qta^{n}/-na^{n}i,
his wife the st. one has given birth to children, but she is sick: mouth the ob. blood drops usually,

éde wáqe-jiñ/ga wabágꝺeze gáxe ꝺa^{n} ga^{n}/jiñga ebꝺéga^{n} áda^{n}
but white man's son letter made it the ob. he did not know how to do it I think it therefore

ágahádi cuꝺé. Éskana uqꝺĕ/qtci wabágꝺeze tia^{n}/ꝺakiꝺé ka^{n}- 6
in addition to it it goes to you. Oh that very soon letter you send hither to me I

bꝺéga^{n}. Waníta-wáqe cuhí tĕdíhi ꝵĭ, ĭndáda^{n} etĕwa^{n}/ í-bajíi-gă
hope. Lion he reaches you by the time that. what ever do not ye give to him

há. Niníba a^{n}/ꝺa ꝺiñkéĕ hă, nuda^{n}/hañga ꝺiñké. Kĭ éde
! Pipe to abandon it he is one who . leader the one who. And but

niníba aꝺi^{n}/ cuꝺé ga^{n}/ꝺa, éde úcka^{n} dáda^{n} ꝺéckaxa-bájĭ ka^{n}- 9
pipe to take it to you he wishes, but deed what you do not for him I

bꝺéga^{n}, Kága.
hope, O Third-son.

NOTES.

45, 1. Ꝺeꝺiñke, etc. Correct, but there is an alternate reading: Ꝺéaka Waníta-wáqe aká, caꝺé tá aka hă/, édega^{n} ĕ/di cubꝺé taté
This one (the sub.) Lion the sub. will be going to you . but then I shall go to you

ebꝺéga^{n} hă. (G.)
I think .

45, 3, ꝺeꝺiñke, *i. e.*, Auguste La Dieu, named in the letter of Lion, on page 49. Note the abrupt transition from the first "ꝺeꝺiñke" (Lion) to the next one (La Dieu).

45, 8. Kĭ ede=i^{n}téde, denoting *a reversal of his previous course:* Lion had given up the sacred pipes, *but now* he wished to take them again! (G.) Both sentences may be expressed thus: Niníba a^{n}/ꝺa ꝺiñkéĕ hă,
Pipe to abandon he is the one .

nuda^{n}/hañga ꝺiñké é édega^{n} niníba aꝺi^{n}/ cuꝺé ga^{n}/ꝺai éde úcka^{n}
leader he is the one aforesaid the but pipe to take it to you wishes but deed

dáda^{n} ꝺéckaxa-bájĭ ka^{n}bꝺéga^{n}, kagćha (W.).
what you do not for him I hope, O friend

TRANSLATION.

I wish to go now to see you. I think that I shall go to you when Lion does. My friends, when I visited you, I came home highly pleased. This man's wife has given birth to a child, and she is ill: she has frequent hemorrhages from the mouth. The white man's son [either La Dieu or some half-breed interpreter], in my opinion, did not know how to write the former letter, so this letter is sent in addition to that one. I hope that you will send me a letter very soon. Do not give anything at all to Lion when he reaches you. He is the leader, as it were, of those who have abandoned the sacred pipes. And though he is the chief one who gave up the sacred pipes, he now wishes to take a pipe to you (and get presents by means of it); but, O Third-son, I hope that you will do nothing for him.

WAKIDE TO MAWATA^{N}NA, A YANKTON. NOVEMBER 12, 1879.

Níaci$^{n'}$ga wiɬa$^{n'}$be ka$^{n'}$bɸaqti hă. Wabɸíta^{n} tĕ i$^{n'}$ta^{n} bɸícta^{n}.
Person I see you I strongly desire . I work at different things the now I have finished.

Ła^{n}ckáha, níaci$^{n'}$ga ikágewiɸé niñké, úda^{n}qti i^{n}wi$^{n'}$ɸana ka$^{n'}$-
O sister's son, person I have you for a friend you who are very good you tell it to me I

3 bɸa hă. Ca$^{n'}$ waqi$^{n'}$ha gɸíăjĭ ca$^{n'}$ cubɸé etéga^{n}. Eskana
wish . And paper has not come back yet I go to you apt. Oh that

waqi$^{n'}$ha tia$^{n'}$ɸakiɸé ka^{n}bɸéga^{n}, wana$^{n'}$qɸi^{n}qti. Íe waqpániqti
paper you send it hither to me I hope, very hastily. Word very poor

éga^{n} uwíbɸa. Waqi$^{n'}$ha a$^{n'}$baɸé ɸicta$^{n'}$ tĕ áma híăjĭ tĕ cubɸé
so I tell it to you Paper to-day finished the the other one has not reached there when I go to you

6 etéga^{n}. Edáda^{n} aɤídaxe ka$^{n'}$bɸa kĕ'ɬa wana$^{n'}$qɸi^{n}qti cubɸé
apt. What I make for myself I wish on account of the very hastily I will go

tá miñke.
to you.

TRANSLATION.

You are the man whom I have a strong desire to see. I have now finished the various kinds of work which have occupied my time. O sister's son, you whom I regard as my friend, I wish you to tell me something very good! In fact, I may start to visit you before your letter is received here in reply to this one. I hope that you will send the letter to me very quickly. I tell you words that are somewhat poor. I may start to visit you on this day when the letter to you is finished, before the next day arrives. I will go to you very hastily on account of my wish to do something for myself.

MIˣMA'E-JIÑGA, AN OMAHA, TO KE-ɴRE♁E, AN OTO. NOVEMBER 12, 1879.

Waqiⁿ'ha tíɸ 'íɸe éde, tíäjĭ hă, áda^{n} wawémaxe cuɸéaɸĕ.
Paper to be sent hither was promised, but, it has not come , therefore to ask about several things I send it to you.

Kĭ ɸé cuhí ɴĭ'jĭ, waqiⁿ'ha ɸa^{n} tí gíga^{n}ɸai. Úcka^{n} e'a^{n}'
And this it reaches you when paper the to come hither he wishes for it (?). Deed how

ma^{n}ni^{n}' ɴĭ, na'a^{n}' ga^{n}'ɸai. Ca^{n}' waɸíkega ɸagɸé tĕ aná'a^{n} 3
you walk if, to hear it he wishes. And you were sick you went back the I hear it

ka^{n}'bɸa. Ca^{n}' e'a^{n}' níkaci^{n}'ga úcka^{n} e'a^{n}' ɸigáxai tĕ aná'a^{n}
I wish. And how person deed how they did for you the I hear it

ka^{n}'bɸa. Ca^{n}' e'a^{n}' ɸakí ɸúta^{n} aná'a^{n} ka^{n}'bɸa.
I wish. And how you reached home correctly I hear it I wish.

NOTES.

Ke ɴreɔe, or Charles Moore, an Oto, had eloped with another man's wife (or widow). He brought her to the Omaha Reservation, where he remained for some time. The writer met him there. The above letter was sent after his return to the Otos.

47, 1, wawemaxe. Wawéwimáxe, *I ask you about several things* could have been used.

47, 5, e'a^{n} ɸaki, etc. Supply "ei^{n}te," *perhaps*, between ɸaki and ɸuta^{n}.

TRANSLATION.

I send to you to ask about several things, because the letter which was promised has not come. (The sender of this) wishes a letter to be send hither when this one reaches you. He wishes to hear how you are faring. I wish to hear about your going home when you were sick. I desire to hear the truth about your reaching home, and how the people treated you.

I-TÚ-TI-TÁ-HAɥ-GAɥ', AN OMAHA, TO TÁ-PI-KA-ɸA-WÁ-HUɥ, A PAWNEE.

Ga^{n} ca^{n}' ɸaníɥa tĕ ɸat'é tĕ wi^{n}a^{n}'wa ɸína'a^{n} ga^{n}'ɸai, 6
(See note.) you live the you are dead the which one to hear about you he wishes.

ɸisíɸĕ ca^{n}'ca^{n}, ɸijiñ'ge. Ca^{n}'-na^{n} úcka^{n} ɸiɸíɥa ɸisíɸĕ-na^{n}'i.
he remembers you always, your son. And usually deed your he usually remembers you.

Úda^{n} wáni^{n} tĕ ga^{n}' ɸaníɥa ɸída^{n}be ćkiga^{n}'qti ga^{n}'ɸai, ɸína'a^{n}
Good you have them the so you live to see you just like it he wishes, to hear from you

tĕ. Wa'ú júgɸe íepaha^{n} gíť'e hă. Ca$^{n/}$ e'a$^{n/}$ uqɸĕ'qti ɸída^{n}be
the. Woman he with her you know her is dead to him . And how very soon to see you

tĕ ɸiñgéē hă. Ca$^{n/}$ ɸaníŋa tĕ ga$^{n/}$ ɸída^{n}be ékiga$^{n/}$qti ɸína'a^{n}
the there is none . And you live the so to see you just like it to hear from you

3 ga$^{n/}$ɸai. Ca$^{n/}$ wa'ú ɸiɸíŋa ciñ'gajiñ'ga edábe e'a$^{n/}$ ma^{n}ɸi$^{n/}$
he wishes. And woman your children also how they walk

waná'a^{n} ga$^{n/}$ɸai. ɸijiñ'ge cuɸé. Ceta$^{n/}$ aníŋa ma^{n}bɸi$^{n/}$. Ĕɸĕ
to hear about them he wishes. Your son goes to you. So far I live I walk. Kindred

ɸiɸíŋa ctí ɸína'a^{n} ga$^{n/}$ɸai. Ćcka^{n} ɸiɸíŋa bɸúga na'a$^{n/}$ ga$^{n/}$ɸai.
your too to hear from you they wish. Deed your all to hear they wish.

6 ɸída^{n}be uɸíci éga^{n}, ca$^{n/}$ ga$^{n/}$ waqi$^{n/}$ha cuɸéɸikiɸaí.
To see you it is almost impossible, yet at any rate paper he sends it to you, by some one.

NOTES.

The Omaha name of the sender is unknown. The recorded name is a Pawnee one.

47, 6. Ga^{n} ca^{n}, precedes words denoting *a choice between two* things, events, etc. (W.). The use of "Ga^{n} ca^{n}" here is a singular one (G.).

47, 6, ɸaníŋa tĕ, etc. Rather, "ɸaníŋa da$^{n/}$etĕa$^{n/}$ tĕ ɸaí'é da$^{n/}$etĕa$^{n/}$
you live whether the you are dead or

tĕ wi^{n}a$^{n/}$wa éi^{n}te ɸína'a^{n} ga$^{n/}$ɸai, ɸisíɸĕ ca$^{n/}$ca^{n}i hă, ɸijiñ'ge aká." But
the which of the two may be to hear about you he wishes (voluntarily), he remembers you always (voluntarily) . your son the sub

one can also use the text with a single change: ɸína'a^{n} ga$^{n/}$ɸa hă,
to hear from you wishes (by permission, etc.) ,

ɸisíɸĕ ca$^{n/}$ca^{n}, ɸijiñ'ge (G.). G. makes no difference between "ca^{n}
remembers you always (by permission, etc.) your son

ga^{n}," "ca^{n}-na^{n} ga^{n}," and "Ga^{n} ca^{n}." Judging from analogy, "ɸijiñge aka," etc., must be correct, as the wish and remembrance were voluntary, and not in consequence of a command or permission.

48, 4. ɸijiñge cuɸe. The name of this "son" was not given; but he was distinct from the sender of this letter.

TRANSLATION.

Your son always thinks of you, and he wishes to hear whether you are dead or alive. He generally thinks about your habits. As you have treated him well heretofore, he wishes to hear from you as well as to see you again before you die. He has lost his wife whom you used to know. There is no prospect of his seeing you very soon, still, he wishes to hear from you as well as to see you once more before you die. He desires to hear how your wife and children are Your son

goes to see you. I am still alive. Your kindred among the Omahas also wish to hear from you. They wish to hear of all your deeds. It is impossible to visit you just now, but a letter is sent to you at any rate.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ga$^{n'}$ wiɻa$^{n'}$be ka$^{n'}$bɸa etéwa$^{n'}$, ca$^{n'}$ edáda^{n} íbɸigɸa^{n}-májĭ
And I see you I wished notwithstanding, yet what I did not decide on

núgeä$^{'}$di. Kĭ a^{n}wa$^{n'}$ɋpani héga-májĭ éga^{n}, wiɻa$^{n'}$bai-májĭ-
last summer. And I am poor I am very as, I have not seen you (pl.) from

na^{n}-ma$^{n'}$. Ca$^{n'}$ Uma$^{n'}$ha^{n}-ma caɸé tá ama i$^{n'}$tca^{n}. Íe wi$^{n'}$ 3
time to time. And the Omahas are going to you now. Word one

géce wi$^{n'}$ i^{n}wi$^{n'}$ɸa. Ɣe-gɸéze núgeä$^{'}$di cugɸé tĕ$^{'}$di i^{n}wi$^{n'}$ɸa.
you said as follows one he told it to me. Kexreçe last summer he went back to you when he told it to me.

Usní ɸé máɸe ɸé wi^{n}éctĕwa^{n} Uma$^{n'}$ha^{n} amá ahí-bájĭ tá-bi
Cold this winter this even one Omaha the pl. sub. that they must not reach there

Waɸutáda-mádi, é tíɸai, wabágɸeze, áda^{n} éga^{n} ka$^{n'}$bɸa. Ê 6
to the Otos, he said it he sent it hither, letter, there fore so, I wish. Him

wiñ$^{'}$keáɸĕ. Macté tĕ$^{'}$di wada$^{n'}$be ga$^{n'}$ɸai ɤĭ, wada$^{n'}$be ga$^{n'}$ɸai
I regard him as speaking truly. Warm when to see them they wish if, to see them they wish

ca$^{n'}$. Kĭ núǰiñga wiwíɻa *Sam Allis:* "Wáɸaha áhigi a$^{'}$i$^{n'}$ agɸí
proper. And boy my own Sam Allis: Clothing much I have carried back hither

agí-i-gă ha," ecéga^{n} wabɸíta^{n} bɸícta^{n} ɤĭ, adícubɸé tá miñke. 9
Be thou coming for it ! as you have said it I work at different things I finish if, I will go to you for it.

Iteañ$^{'}$kiɸá-gă. Ca$^{n'}$ céna uwíbɸa cuɸéaɸĕ. Edáda^{n} íuɸa
Put them aside for me. And enough I tell it to you I send to you. What news

pĭäǰĭ cĭ íe úda^{n} kĕ$^{'}$ ctĭ akíwa aná$^{'}$a^{n} ka$^{n'}$bɸa. *Gus La Dieu*
bad again word good the too both I hear it I wish. Auguste La Dieu

igáqɸa^{n} i$^{n'}$tca^{n} wakéga hégajĭ. Wédaɸĕ ga$^{n'}$ t'é tatéga^{n}. Í tĕ 12
his wife now she is sick very. She gave birth to a child as she is very apt to die. Mouth the

wamí ɋta$^{n'}$-na^{n}i.
blood drops usually.

NOTES.

49, 8. *Sam Allis*, or, Ckaɻɔe-yiñe, the brother-in-law of Battiste Deroin.

49, 11. *Gus La Dieu*, etc. See **45**, 3. The usual Omaha appellation for this man was, Gá-ca, an approximation to the pronunciation of his first name.

TRANSLATION.

I did not form any plan last summer, notwithstanding I wished to see you. And as I have been very poor, I have not visited you from time to time. But the Omahas are now going to visit you. A message from you, given hereafter, was told me by Ke-ɻreðe, last summer when he was starting back to you. The letter which came said that during this winter not even one of the Omahas must come to the Otos; therefore I wish accordingly. I regard him as speaking the truth. If they wish to see the Otos when the warm weather comes, no one can object. As you, Sam Allis, my boy, have said: "I have brought home a great quantity of clothing. Come after it," I will go to you when I finish the various kinds of work which I have on hand. Put the clothing aside for me. I have told you enough. I wish to hear both kinds of news, the bad as well as the good. Gus La Dieu's wife is now very ill. She gave birth to a child, and is very apt to die, as she has frequent hemorrhages from the mouth.

WAQPE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER 26, 1879.

Kagéha, íuɸa djúbaqtci aná'a^{n} éga^{n} cúɸeáɸĕ téiñke. Pañ'ka
O friend, news very few I have heard as I will send it to you. Ponka

wi$^{n'}$ t'éɸa-biamá, Wĕ's'ă-ɻañ'ga, aná'a^{n}. Pañ'ka-ma 'ágɸaqti
one it is said that he has been killed, Big Snake, I have heard it. The Ponkas (pl. ob.) suffering greatly

3 wáɸi^{n} tĕ hă. Maja$^{n'}$ céɸu ɸanáji^{n} tĕ úda^{n}qti ɸanáji^{n}. Céɻa cupí
he has had them . Land yonder you stand the (=as) very good you stand. Yonder I reached you

wiɻa$^{n'}$be-na^{n}-ma$^{n'}$, úda^{n}qti wiɻa$^{n'}$be-na^{n}-ma$^{n'}$. Níaci$^{n'}$ga wi$^{n'}$
I used to see you regularly, very good I used to see you from time to time. Person one

inégiáɸĕ céɻa cuɸé, Unáji^{n}-skă. Cta$^{n'}$be ɻī, ɸa'éɸĕ qti-nañ'-gă.
I call him *uncle* yonder has gone to you, (by request?) White Shirt. You see him when, have great p ty for him from time to time.

6 Wáspe ma^{n}ɸi$^{n'}$ ágaji-gă. Mi$^{n'}$ ɸé guáɸica$^{n'}$ kĕ'di wiɻa$^{n'}$be taí
Soberly to walk command him. Moon this beyond in the I will see

miñke. Úqta jiñ'ga ícpaha^{n} ɻī, i^{n}wi$^{n'}$ɸana tíɸaɸĕ téga^{n} uwíbɸa
you (pl.) Desirable thing small you know it if, you tell it to me you send hither in order that I tell it to you

cúɸeáɸĕ. Ca$^{n'}$ edáda^{n} waɸíta^{n} ɸita$^{n'}$i kĕ bɸúga aná'a^{n} ka$^{n'}$bɸa.
I send it to you. And what work they work the ob. all I hear it I desire.

9 Pahañ'gadi níkaci$^{n'}$ga ɸiɸíɻa waɻa$^{n'}$be tĕ úckuda^{n} héga-bájī-
Formerly person your I saw them the (=when) beneficent very

na$^{n'}$i. Winégi uɸákie ꞑĭ, e'a$^{n'}$i te waqi$^{n'}$ha uqɸē'qtei tia$^{n'}$-
usually (pl.). My uncle you talk to him when, how he is the paper very soon you send

ɸakiɸé ka^{n}bɸéga^{n}. Wabágɸeze ɸéaɸĕ na^{n}-ma$^{n'}$ ɸa$^{n'}$ja, wi^{n}-écte-
hither to me I hope. Letters I have sent him regularly though, even one

wa^{n} tíɸajĭ-na^{n} áda^{n} wawéamáxe cúɸeáɸĕ. 3
he has not sent hither usually therefore I ask different questions I send to you.

TRANSLATION.

My friend, as I have heard very few reports, I will send them to you. I have heard it said that a Ponka, Big Snake, has been killed. (The agent) has been treating the Ponkas very cruelly. You are doing well to stay in that land (*i. e.*, the Yankton Reservation). I used to see you regularly when I visited you yonder, and from time to time I saw that you were prospering. White Shirt, a man whom I call my uncle, has gone to you. If you see him, be very kind to him now and then. Tell him to walk soberly. I will see you all next month. I send to tell you that if you know of any small (or, trifling) thing which I would be glad to have, you will send and tell me. I wish to hear of all the kinds of work which they do. When I saw your people in former days, they were generally very beneficent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once, therefore I send to you to ask different questions.

NUDA^{N}-AXA, A PONKA, TO T. H. TIBBLES, AND OTHERS. NOVEMBER, 1879.

Níkaci$^{n'}$ga ukéɸi^{n} áɸi^{n}hé edáda^{n} ɖáxe tē ɖa$^{n'}$jiñga-na^{n}-ma$^{n'}$.
Indian common I who move what I do the I usually do not know how to do it.

ɸi-na$^{n'}$ edáda^{n} ckáxai ꞑĭ, úda^{n} eté ꞑĭ ckáxai, áda^{n}, ka-
You alone what you (pl.) do if, good ought you (pl.) do it, therefore, O

géha, íe kĕ úda^{n} eté ꞑi i^{n}ɸéckaxe etéga^{n} áha^{n} ebɸéga^{n} éga^{n}, 6
friends, word the good ought you make for me apt ! I think it as,

píqti wíbɸaha^{n} uwíbɸa cuɸéaɸĕ. Wakan'da aká, kagécha,
anew I pray to you I tell it to you I send it to you (s). God the sub., O friends,

waqi$^{n'}$ha skă' a^{n}'í-bájĭ, ɸí, kagécha, waqi$^{n'}$ha skă' ɸa^{n} ɸi'í.
paper white did not give it to me, you, O friends, paper white the ob. he gave it to you.

Áda^{n} ɸí edáda^{n} kĕ ícpaha^{n} hă. Áda^{n} i^{n}ɸéckaxe tai-éga^{n}, 9
Therefore you what the ob. you know it . Therefore you do it for me in order that, (pl.),

kagécha, uwíbɸa cuɸéaɸai cí, kagécha.
O friends, I tell it to you I send it to you (pl.) again, O friends

NOTE.

As this letter was addressed to several persons the sender should have said etegaⁿi in 51, 6, cuɸeaɸai in 51, 7, ɸi'ii in 51, 8, and ɛpahaⁿi in 51, 9.

TRANSLATION.

I, who am only an Indian, seldom know how to do anything properly. But what you do, my friends, ought to be good; therefore I send to you to petition to you anew, as I think that you will be apt to send me words calculated to do good. O my friends, God did not give me learning, but he gave it to you. Therefore you understand things. Therefore, my friends, I send again to tell it to you, that you may do it for me.

ɹAɸIᴺ-NAᴺPAJI AND ɹE-UMAᴺHA TO T. H. TIBBLES, NEW YORK. DECEMBER, 1879.

Unáji^{n}-qúde, kagécha, wáweɸénita^{n} naí tĕ. Wackañ'-gā.
Gray Shirt, O friend, to work at different things for us you went. Be strong!

Iɸáugɸĕ'qti a^{n}ɸísiɸaí. Waɸácka^{n} ka$^{n'}$a^{n}ɸa$^{n'}$ɸai. Uɸáket'a$^{n'}$ ɻĭ,
Continually we think of you. You make an effort we hope. You succeed if,

3 kagécha, a^{n}níɻa etéga^{n}. Maja$^{n'}$ ɸan'di éskana wabɸíta^{n} sagí
O friend, we live apt. Land in the oh that I work at various things firmly

anáji^{n} ka$^{n'}$bɸa. Ca^{n} edáda^{n}, ca$^{n'}$ ɻí 'a$^{n'}$ gĕ ctĕwa$^{n'}$, bɸúga
I stand I wish. And what, in fact house of whatever kind they may be, all

sagíqti anáji^{n} ka$^{n'}$bɸa. Kagécha, a$^{n'}$baɸĕ'qtci wawíɗaxu
very firmly I stand I wish. O friend, this very day I write to you on different subjects

6 cuɸéaɸĕ. Wisíɸĕ ga$^{n'}$ wíbɸaha^{n} cuɸéaɸĕ. Éskana Wakan'da
I send to you. I think of you as I pray to you I send it to you. Oh that God

ɸiñké ctī uáwagiɻa$^{n'}$i ka^{n}bɸéga^{n}. ɸikáge-ma áma éi^{n}te
the same too he aids us I hope. Those who are your friends how many they may be

wábɸaha^{n} a$^{n'}$baɸé wañ'giɸĕ'qti. Éskana waha$^{n'}$'e wiwíɻa ɸizaí
I pray to them to-day (to) all. Oh that special prayer my they receive it

9 ka^{n}bɸéga^{n}. Kī ɸizaí tĕdí-na^{n} aníɻa etéga^{n}. Wacka$^{n'}$ hácia-
I hope. And they receive it only when I live apt. Making an effort at the very

ɻáqti etéctĕwa^{n}, kagécha, ɸagí'a^{n} ka^{n}bɸéga^{n}. Ijáje d'úba
fast even if, O friend, you gain it I hope. His name some

a^{n}ɸí'i cúɸea$^{n'}$ɸai é wañ'giɸe a^{n}ɸíɸaha$^{n'}$i. Uɸáket'a^{n} ɻī-na$^{n'}$,
we give to you we send to you that all we pray to you. You succeed only if,

12 maja$^{n'}$ ɸan'di bamáxe wabɸíta^{n} ka$^{n'}$bɸa. Waqi$^{n'}$ha sagí
land in the bowing the head I work at various things I wish. Paper firm

ɸa^{n} uqɸé ubɸa$^{n'}$ ĕdí-na^{n} aníɳa etéga^{n}. Waníta^{n} ma^{n}ni$^{n'}$ tĕ
the ob. soon I take hold of it then only I live apt. You work at various things you walk the

Wakan'da akáɸída^{n}be gɸi$^{n'}$, ɳtaɸíɸe tĕ. Aⁿgúctĭ ɳta$^{n'}$ɸiɸai,
God the sub. seeing you he sits, he has loved you. We too we love you,

níkaci$^{n'}$ga ukéɸi^{n} aⁿ'gaɸi^{n}. Eḋáḋa^{n} úḋa^{n} weɸécka^{n}ná, níɳa 3
Indian common we who move. What good you desire for us, to live

weɸécka^{n}ná. Éskana níkaci$^{n'}$ga úwaɸaginá-ma íe pĭájĭ
you desire for us. Oh that people the ones whom you have told word bad

ctĕwa$^{n'}$, a^{n}'í-bájĭ ka^{n}bɸéga^{n}. Wábɸaha^{n} céhe.
soever, they do not give to me I hope. I pray to them I say that.

NOTES.

This letter was sent in the name of, and with the consent of the following Omahas: Dúba-ma$^{n'}$ɸi^{n}, Ta$^{n'}$wa^{n}-gáxe-jiñ'ga, ɣaxé-ɸa$^{n'}$ba, A$^{n'}$-pa^{n}-ɳañ'ga, Wadjépa, Sĭn'de-xa$^{n'}$xa^{n}, Mi^{n}xá-t'a^{n}, Qiɸá-gahíge, *Fred. Merrick*, Maxéwaɸĕ, Mázi-kíde, Hídaha, Mawáḋa^{n}ɸi^{n}, Na$^{n'}$pewáɸĕ, Baza$^{n'}$-nañ'ge i^{n}c'áge, Baza$^{n'}$-nañ'ge jiñ'ga, Ha$^{n'}$ḋa^{n}-ma$^{n'}$ɸi^{n}, Na^{n}bé-dúba, Macti$^{n'}$-'a^{n}sá, Qagá-ma^{n}ɸi$^{n'}$, Gia$^{n'}$ze-ɸiñ'ge, Wajĭ$^{n'}$-a$^{n'}$ba, ɻe-áqɸa, Héɣa-ɸa^{n}, Gihájĭ, Mañgá'ajĭ, ɻénicka, Ga'i$^{n'}$-bajĭ, Ni$^{n'}$daha^{n}, Ma^{n}ágata, Uɣí-daɣa$^{n'}$, Hañ'gaqti, Qáde-bána^{n} (younger brother of Na^{n}pewaɸĕ), Wáci^{n}-úne, ɻé-huta$^{n'}$bi (nephew of Maxewaɸĕ), ɻahé-jiñga (or *Badger*), ɻasí-duba, Waɸútata^{n}, Ma^{n}'é-gahí, A$^{n'}$ba-hébe, Mác'awakúde (or *Richard Rush*), *Joel Rush*, Ni-úgacúde, ɻé-ḋa-úɸiqaga, ɻézi-hi^{n}-sábĕ, Wanúkige, Nistu-ma$^{n'}$ɸi^{n}, Wabáhi-jiñ'ga, *Joseph La Flèche*, *Noah Sammis* (or Nañ'-de-ɸiñ'ge), and the two writers. ɣaxe-ɸa^{n}ba is *Two Crows*. A^{n}pa^{n}-ɳañga is *Big Elk*. Hidaha is *Matthew Tyndall*.

52, 10, ɸagi'a^{n} has the force of "uɸaket'a^{n}" in this connection.

53, 5, Wabɸaha^{n} cehe, not exactly correct; should be, Wábɸaha$^{n'}$i éga^{n} céhe hă, I say that because I petition to them (W.).

TRANSLATION.

Friend Gray Shirt, you went to transact our business for us. Make an effort (*or*, Do your best!). We think of you constantly. We hope that you will persevere. Should you succeed, O friend, we shall have a chance to improve. I wish that I could stand firmly on the ground as I work at various things (*i. e.*, I do not wish to be disturbed and driven away). And I wish to feel very secure in the possession of everything, including our houses of various kinds. Friend, I write to you this very day upon different subjects. As I think of you, the letter goes to you with my petition for aid. I hope that God too may aid us! I do not know how many friends you have, but I petition to all of them to-day to aid us. I hope that they may receive my special petition. There is no prospect of my improving unless they receive it (and aid me). I hope, my friend, that after so many efforts on your part you may succeed, even though it be on the very last

occasion when you can make an attempt. We send some names to you: all of us petition you. I wish to work diligently in this land of ours, but it all depends upon your success. If I can soon get possession of a good title to this land, then, and only then, can I expect to improve. God is looking at you as you go about this undertaking, and he loves you. We Indians, too, love you. It is because you desire good things for us, and you wish us to live. I hope that the people whom you have told about us may not give me any bad message at all. I say that as a petition to them.

FRED. MERRICK, AN OMAHA, TO GEORGE W. CLOTHER, COLUMBUS, NEBR. DECEMBER 17, 1879.

A$^{n'}$baϕé, kagé́ha, wawíⅮaxu. Maja$^{n'}$ céμa cupí ‘iáϕĕ
To-day, O friend, I write to you about various things Land yonder I reach you I promised

teϕa$^{n'}$ cupí-májĭ tá miñke. ϕa$^{n'}$ja wiμíga^{n} aká, Mi^{n}xá-t‘a^{n},
in the past I will not reach you. Though my grandfather the sub., Mi^{n}xat‘a^{n}

3 cuϕé taté hă, wahá d‘úba éskama uϕáket‘a$^{n'}$ ɔμĭ, ϕa‘í ka^{n}-
he shall go to you . hides some oh that you acquire if, you gave to him I

bϕéga^{n} é cuϕé tá ϕiñke, a$^{n'}$pa^{n}ha. Wa‘ú na^{n}báqti wakégai
hope that the one who will go to you, elk hide. Woman first two are sick

hă, áda^{n} cubϕé bϕí‘a. Ca$^{n'}$ kagé́ha, uqϕĕ́qtei waqi$^{n'}$ha aná‘a^{n}
. therefore I go to you I fail. And O friend, very soon paper I hear it

6 ka^{n}bϕéga^{n}. Aná‘a^{n} tĕdíhi ɔμĭ, cuϕé éka^{n}bϕa. Wíctĭ ka$^{n'}$bϕa
I hope. I hear it by the time that, to go to you I wish for him. I too desire

wahá tĕ, wéϕi^{n}wi^{n} tĕ aϕi$^{n'}$ cúϕeákiɸĕ tá miñke edábe. Wagáxe
hides the ob., means of buying the ob. I will cause him to take it to you also. Debt

éwibϕi^{n} masániha aϕi$^{n'}$ cúϕeákiɸĕ tá miñke edábe. Wahá tĕ
I have for you fifty cents I will cause him to take it to you also. Hides the

9 úmaka i^{n}ϕéckaxe ka^{n}bϕéga^{n}. C‘é níkaci$^{n'}$ga d‘úba cuϕaí. E‘a$^{n'}$
cheap you make for me I hope. That person some have gone to you. How

weϕéckaxe tĕ aná‘a^{n} ka$^{n'}$bϕa hă. Wahá tĕ níze aí, aná‘a^{n}
you do for them the I hear it I wish . Hides the ob. you have received they say, I have heard it

ϕa$^{n'}$ja, wa‘ú na^{n}báqti wakégai éga^{n}, cubϕá-majĭ tá miñke.
though, woman just two are sick as, I will not go to you.

TRANSLATION.

My friend, I write to you about various things to-day. I promised to visit you in your country, but (now I find that) I can not get to see

you. But my wife's father, Mi^{n}xa-t'a^{n}, shall go to see you. And I hope that if you acquire some elk hides you will give them to him. Just two women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I will send to you by Mi^{n}xa-t'a^{n} the money for buying them, and also the fifty cents which I owe you. I hope that you may let me have the hides at a cheap price. Some persons have gone to see you. I wish to hear how you treat them. Though I have heard that you have received hides, I will not go to see you, because the two women are ill.

NA^{N}ZANDAJĬ TO T. M. MESSICK. DECEMBER 20, 1879.

Kagé́ha,	wawíᗡaxu.	Ca^{n}	íe	djúbaɋtci	uwíbɸa	cuɸéaɸĕ.		
O friend,	I write to you about something.	Well,	word	very few	I tell it to you	I send it to you.		
Ca^{n}	wagáxe	A$^{n'}$pa^{n}-ɟañ'ga	éɸiɸi^{n}	tĕ	uɸíwiɟa$^{n'}$-qti-ma$^{n'}$.	Nía-		
Well	debt	Big Elk	he has it for you	the	I have aided you greatly respecting your own.	In-		
ci$^{n'}$ga	ukéɸi^{n}	céɸa-bájĭ	éga^{n},	wabágɸeze	tia$^{n'}$ɸakiɸé	ɸa^{n}	uáwa-	3
dian	common	they disregard him	as,	letter	you sent it here to me	the ob.	I told it	
gíbɸa.	Aná.	ɸási	aká	íbaha$^{n'}$i.	Kĭ	wagáxe	ɸagít'a^{n}	tĕdíhi
to them.	I begged.	Dorsey	the sub.	he knows it.	And	debt	you possess your own	by the time
a$^{n'}$pa^{n}ha	a^{n}ɸá'i	'iɸáɸĕ	wabágɸeze	i^{n}ɸécpaxu	tia$^{n'}$ɸakiɸé	tĕ'di.		
elk hide	you give to me	you promised	letter	you wrote to me	you sent it here to me	when.		
A$^{n'}$pa^{n}-ɟañ'ga	uɸúakié.	Ca^{n}	a$^{n'}$pa^{n}ha	ka$^{n'}$bɸa	teábe.	Éskana,		6
Big Elk	I talked to him about it.	Well,	elk hide	I wish.	very.	Oh that,		
kagéha,	tia$^{n'}$ɸakiɸé	ka^{n}bɸéga^{n}.						
O friend,	you send it here to me	I hope.						

TRANSLATION.

O friend, I write to you about something. I send and tell you a very few words. I have done all in my power for you in trying to get the sum that Big Elk owes you. As they disregard an Indian, I told them that you had sent a letter to me (about the debt). I begged for the amount. Mr. Dorsey knows it. When you sent the letter to me, you said in it that you promised to give me an elk hide by the time that you received the money owing to you. I talked to Big Elk about it. I am very anxious to obtain an elk hide. I hope, my friend, that you will send it to me.

WAQPE-CA TO KUCACA. DECEMBER, 1879.

Ciñ′gajiñ′ga ɸiɸíɬa wañ′gaɸi^{n} úda^{n}qtia$^{n/}$i, uwíbɸa cuɸéaɸĕ.
Child your we have them they are very good, I tell it to you I send it to you.

Ciñ′gajiñ′ga ɸiɸíɬa wañ′gaɸi^{n} wédaɸai, úda^{n}qti mi$^{n/}$jiñga
Child your we have them has had a baby, very good girl .

3 ídaɸai, uwíbɸa cuɸéaɸĕ. Ca$^{n/}$ e′a$^{n/}$ ma^{n}ni$^{n/}$ éi^{n}te ca$^{n/}$ waqi$^{n/}$ha
she has given birth to it, I tell it to you I send it to you. Well, how you walk if, well paper

cuɸéwikíɸĕ hă. Níaci$^{n/}$ga wi$^{n/}$ eáɸĕ, inégiáɸĕ. Uɸákié. E′a$^{n/}$
I send it to you . Person one I have him as a kinsman, I have him as a mother's brother. You talk to him. How

ma^{n}ɸi$^{n/}$ éi^{n}te aná′a^{n} ka$^{n/}$bɸa. Ciñ′gajiñ′ga eɬá-ma ′a$^{n/}$i éi^{n}te
he walks if I hear it I wish. Child those who are his how they are if

6 awána′a^{n} ka$^{n/}$bɸa.
I hear about them I wish.

NOTES.

Kucaca, *i. e.*, Rousseau Pepin, an Omaha, staying at the Pawnee Agency, Indian Territory.

56, 2. Ciñgajiñga ɸiɸiɬa wañgaɸi^{n} wedaɸai. This seems to imply that *all* of Rousseau's children among the Omahas had become mothers! Such was not the case. Waqpeca should have said, Ciñ′gajiñ′ga ɸiɸíɬa
Child your
wi$^{n/}$ añgáɸi^{n} édega^{n} wédaɸai, *one of your children whom we have kept*
one we have but (past) has a baby,
has had a baby. Ciñ′gajiñ′ga ɸiɸíɬa wañ′gaɸi$^{n/}$-bi ehé aká wédaɸai,
that we have I said the sub.

Your child whom we have kept, and whom I have mentioned, has had a baby: said when the daughter is mentioned a second time. When there are more than one child, they can say, Ciñ′gajiñ′ga ɸiɸíɬa wañ′gaɸi$^{n/}$-bi ehé aká áma wédaɸai (literally, *The other one of your children,*
the other one

i. e.) *One of your children whom we have kept has had a baby* (G.).

TRANSLATION.

I send to tell you that your children whom we have are very well. I send to tell you that one of them has given birth to a girl, and is doing very well. I have sent a letter to you by some one (because I wish to know) how you are. I have one man as my kinsman, as my mother's brother. You have talked to him. I wish to hear how he is. I also wish to hear how his children are.

MA^{N}TCU-NA^{N}BA TO WIYAKOI^{N}, YANKTON AGENCY. DECEMBER 26, 1879.

Ⱡa^{n}ckáha, ɸa'ća^{n}ɸáɸĕ tĕ níkaci$^{n'}$ga ɸiɸíɬa ɸá'ea$^{n'}$ɸai iɸáxi-
O sister's son, you have pitied me the people your have pitied me I know it

đaha$^{n'}$. Edáda^{n} níkaci$^{n'}$ga ɸiɸíɬa aũgí'i taí gĕ ć tíi^{n}ɸiñ'kiɸai
for myself. What people your we shall give back to the pl. in. ob. it they send here for me

ka^{n}bɸéga^{n}. I$^{n'}$uda^{n} tĕ'di, wigíɬa^{n}be etéga^{n}, ɬa^{n}ckáha. Níka- 3
I hope. Good for me when, I see you, my own apt, O sister's son. Peo-

ci$^{n'}$ga ɸískiĕ'qti ɸida$^{n'}$bai ewéka^{n}bɸ édega$^{n'}$ a^{n}ɸí'ai. Ca$^{n'}$ d'úba
ple all in a mass they see you I have wished for them but we have failed. Well, some

cahí etéga^{n}. Wakan'diɸé ɸida$^{n'}$be ga$^{n'}$ɸai. Ca$^{n'}$ Unáji^{n}-skā'
they reach you apt. In great haste (or patiently) to see you they wish. Well White Shirt

céna^{n}ba wigíɬa^{n}be ka$^{n'}$bɸaqti. 6
that two I see you, my own I strongly desire.

NOTE.

57, 4, eweka^{n}bɸ, in full, eweka^{n}bɸa.

TRANSLATION.

O sister's son, I know by experience that you and your people have pitied me. I hope that your people will send word to me what we shall give them in return. O sister's son, when it is for my good, I may see you. I have wished for our entire nation to visit you, but we are unable. Yet some of them may come to see you. They are impatient to see you. I have a strong desire to see you and White Shirt.

WHITE HORSE, AN OMAHA, TO TCEXA-APAPI, A YANKTON. JANUARY 10, 1880.

Wiɬa$^{n'}$be ka^{n}bɸéde, bɸí'a ha. Nisíha, iɸádiɸai aká Ⱡíga^{n}ɸai
I see you I have wished, but I am unable . O child, agent the sub. Grandfather

jiñ'ga éɸa^{n}ba i^{n}wi$^{n'}$ɸi'agaí éga^{n}, cubɸá-máji tá miñke. Cĭ e'a$^{n'}$
small he too they are unwilling for me as, I will not go to you. Again how

enéga^{n} ɻĭ, ɸúta^{n} iñgáxe gíɸa-gă, ɸijiñ'ge éɸa^{n}ba. Ca$^{n'}$ ukít'ĕ 9
you think if, correctly to make for me be sending back hither your son he too. Well, foreigner

itáxaɬá-ma ctĭ ca$^{n'}$ edáda^{n} íuɸa úɸaná'a^{n} ɻĭ'ctĕ, i^{n}wi$^{n'}$ɸana
those at the head of the stream too well, what news you hear the report even if, you tell it to me

tíɸaɸĕ ka^{n}bϕégaⁿ. Ca^{n} e'a$^{n'}$ ma^{n}ni$^{n'}$ ɣí'ctĕ, ɸúta^{n}qti aná'a^{n}
you send it here — I hope. — Well, — how — you walk — even if, — very correctly — I hear it

ka$^{n'}$bɸa.
I wish.

TRANSLATION.

I wished to see you, but I failed. My child, the agent and the Commissioner of Indian Affairs are unwilling for me to go, therefore I will not go to see you. Do you and your son send back to me a letter, stating just what you think on the subject. I hope that you will send and tell me whether you hear any news respecting those tribes higher up the Missouri River. I wish to hear just how you are.

MAWADA^{N}ɸI^{N}, AN OMAHA, TO MAWATA^{N}NA, A YANKTON. JANUARY 12, 1880.

3 ɸisañ'ga ciñ'gajiñ'ga na$^{n'}$qti kĕ gít'e hă. E'a$^{n'}$ ɸaná'a^{n}
Your younger brother — child — full grown — the recl. ob. — dead to him — . — How — you hear it

ɣí'ctĕ, e'a$^{n'}$qti ckáxajĭ teɸa$^{n'}$ja, ɸaná'a^{n} téga^{n} uɸíɸa cuɸéɸai
even if, — just how — you did not — though, in the past, — you hear it — in order that — to tell it to you — sends it to you

ɸisañ'ga aká. ɸisañ'ga gípĕjĭ hégajĭ, ɸaná'a^{n} téga^{n} uɸíɸa
your younger brother — the sub. — Your younger brother — bad for him — very, — you hear it — in order that — to tell it to you

6 cuɸéɸai. Cénujiñ'ga ɸa^{n} bɸúgaqti ɸá'ea$^{n'}$ɸai, gípĕjĭi^{n}ɸiñ'kiɸai.
sends it to you. — Young man — the coll. — all — have pitied me, — they have caused grief for my own (child).

Ca^{n} ákiha^{n} bɸúga ɸiñgé đáxe ga$^{n'}$ ca$^{n'}$ na$^{n'}$ji^{n}ckĕ'qtci ga$^{n'}$
Well, — beyond — all — I have made it nothing — as — yet — just barely — so

mañ'gɸe agɸi$^{n'}$, wa'ú júagígɸe. Uwátañga, édega^{n} năand ísa^{n}-
erect — I sit, — woman — I with her, my own. — As soon as, — but (?) — I have nothing to

9 ɸiñ'ge ga$^{n'}$, ata$^{n'}$ wiɟa$^{n'}$be cupí ka$^{n'}$bɸa ɣĭ, cupí tá miñke.
cheer me — as, — how long — I see you — I arrive where you are — I wish. — if, — I will arrive where you are.

Ca$^{n'}$ íe edéce ɣí'ctĕ, ca$^{n'}$ uqɸĕ'qtci waqi$^{n'}$ha wi^{n} tíɸaɸĕ ɣĭ,
Well, — word — what you say — even if, — well, — very soon — paper — one — you send here — if,

aná'a^{n} ka$^{n'}$bɸa.
I hear it — I wish.

NOTES.

58, 4–5, cuɸeɸai ɸisañga aka, voluntary action. ɸisañga gipĕjĭ hegajĭ, involuntary action, as no one wills to be sad, hence "aka" is not used; but "ɸisañga aka" is understood after "cuɸeɸai" in the next line.

58, 6, gipĕjĭi^{n}ɸiñkiɸai. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gipĕ-

jĭañ′ki¢ai," *they are sorry for me.* But G. gave four readings of equal value; gípĕjĭi^{n}¢iñ′ki¢ai, gípĕjiañ′ki¢ai, u¢úgigg¢a-i^{n}¢iñ′ki¢ai, the strongest expression of the four, and gi′¢ajiañ′ki¢ai. The differences in meaning will be explained in the ₡egiha-English dictionary. W. gave gíteqi-i^{n}¢iñ′ki¢ai as a syn. of gípĕjĭ-i^{n}¢iñ′ki¢ai.

The following might have been said by the bereaved father: Níŋa gínité eté ɴĭ, 'ágg¢agi¢é ă (*or,* áha^{n}), i¢ádi, *He ought to have kept alive (but by not doing so) he has made his father suffer!* (G.)

58, 8. Uwatañga edega^{n}, not plain to W. But G. understood it, saying that the idea of the whole sentence was: "I have nothing to cheer me here, so send me word very soon, as I wish to visit you."

TRANSLATION.

The eldest child of your younger brother is dead! Your younger brother sends now to tell you about it, even though, if you have heard it through another source, you have not sent any message of sympathy! Your younger brother wishes you to know that he is in the depth of sorrow, so he sends this letter to you. All the young men have pitied me, they have condoled with me for the death of my only son. Moreover, I have parted with everything, and my wife and I barely sit erect, being destitute. But as soon as the period of mourning is over I will visit you (if you send for me), since I have nothing to cheer me at home. If you have anything to say, please send a letter very soon, as I wish to hear it.

MAWADA^{N}¢I^{N} TO TUHI AND MAHI^{N}, NO HEART, NEBR.

Ciñ′gajiñ′ga ¢iŋ¢íŋa akí¢a wabágg¢eze gá¢a^{n} wegáxe tí¢ai.
Child your both letter that to make it for them he has begun.

₡iŋíga^{n} aká (Mawáda^{n}¢i^{n}) ijiñ′ge na$^{n/}$qti kē gí′t'e, édega^{n}
Your grandfather the sub. (Mandan) his son fully grown the recl. ob. dead to him, but

¢ijiñ′ge ¢igáqq¢a^{n} ígahí ¢aná′a^{n} tai-éga^{n} wabágg¢eze gá¢a^{n} 3
your son your wife (mixed, *or*) together with you hear it in order that (pl.) letter that

¢igáxai. Ca$^{n/}$ i$^{n/}$¢a-máji héga-máji. Edáda^{n} i^{n}wi^{n} qpa¢e tē,
he has made to you. Well, I am sad I am very. What I have lost it the ob.,

¢aná′a^{n} téga^{n} uwíb¢a eu¢é¢a¢ai. A^{n}wa$^{n/}$qpani héga-máji, ca$^{n/}$
you hear it in order that (dual) I tell it to you I send it to you (pl.). I am poor I am very, yet

¢ícti úcka^{n} e′a$^{n/}$ ma^{n}oni$^{n/}$ ɴĭ, aná′a^{n} ka$^{n/}$b¢a. Ca$^{n/}$ wabágg¢eze 6
you too deed how you walk if, I hear it I wish. Well, letter

wi^{n} tia$^{n/}$¢aki¢é ka$^{n/}$b¢a.
one you send here to me I wish.

NOTES.

Tuhi and Mahi^{n} were Iowa chiefs. Each had a son.

59, 1, wegaxe tiϕai, should be, ewedaxe ati, *I have come hither to make it for them* (i. e., *write it to them*), *fide* W.; but ewédaxu cuϕéaϕĕ, *I write it to them and send it to you*, is suggested by G. It is probable that the sender really said, "wegáxe tĕ 'íɸai," *he promised to make it for them*, as this, when pronounced rapidly, sounds like "wegaxe tiϕai."

59, 3, igahi. This should be céna, *enough* (W., G.), or, méga^{n}, *likewise* (G.).

TRANSLATION.

He promised to write a letter to both of your children. The full-grown son of your grandfather (Mandan) is dead, so he (the bereaved father) has written a letter in order that you and your wives and sons likewise may hear it. I am very sad. I have sent to tell you that I have lost something. I am very poor, still I wish to hear how you are. I wish you to send me a letter.

JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.

JANUARY 26, 1880.

Kagéha, agϕí tĕ ceta$^{n'}$ u'a$^{n'}$$\phi$iñgé b$\phi$i$^{n'}$-majĭ. Ca$^{n'}$ úda^{n}qti
O friend, I have returned here the so far in vain I have not been. Well, very good

agϕí tĕ ciñ'gajiñ'ga wáagϕábbϕi^{n}, ca$^{n'}$ wíbϕaha^{n}. Cuϕá-bajĭ
I have returned here the child I have kept them, my own, yet I thank you. They shall not

3 taité. Ca$^{n'}$ wabágϕeze áɸadaí, úda^{n}qti naji$^{n'}$i. Ha^{n}ϕí cta$^{n'}$be
go to you. Well, book they read, very good they stand. Henry you see him

ɴĭ'jĭ, uϕéna ka^{n}bϕéga^{n}.
if, you tell it to him I hope.

TRANSLATION.

My friend, I have not been idle since my return from your place. I reached home in safety, and I have my children with me, so I thank you (for your past kindness to them). They shall not go to you, as they are getting along very well at school here. I hope that you will tell Henry, should you see him.

TA^{N}WA^{N}-GAXE JIÑGA TO JAMES VORE. JANUARY 27, 1880.

Ca$^{n'}$ úcka^{n} wi$^{n'}$ níkaci$^{n'}$ga d'úba sidádi wa¢íta^{n} hí éde
And deed one person some yesterday to do some work reached there but

i¢ádi¢aí ¢iñké íe wi^{n} a'í ucb¢a. Gañ'ɣi íe kĕ wi'í uwíb¢a
agent the one who word one I gave it to him I told it to him. And then word the ob. I give it to you I tell it to you

hă cī ¢í. Wa¢íta^{n} tĕ a^{n}wa$^{n'}$je¢a héga-májĭ, a^{n}¢a$^{n'}$sabe héga- 3
again you. Work the ob. I am tired (of it) I am very, I suffer (from it) I am

májĭ. I$^{n'}$ta^{n} wab¢íta^{n} tĕ ceta$^{n'}$ uma$^{n'}$¢iñka sátă^{n} wab¢íta^{n}.
very. Now I work at something the so far year five I have worked at something.

Ta$^{n'}$wa^{n}g¢a^{n} wágazu agíɣa^{n}b¢a ga$^{n'}$, ta$^{n'}$wa^{n}g¢a^{n} áagikihíde,
Nation straight I wish for my own as, nation I watched it, my own.

ag¢íta^{n} anáji^{n}. A^{n}¢a$^{n'}$epaha^{n} ¢anáji^{n}, edáda^{n} níkaci$^{n'}$ga maja^{n} 6
I work at it, my own I stand. You know me you stand, what people land

¢an'di úda^{n} anáji^{n} ka$^{n'}$b¢a tĕ a^{n}¢a$^{n'}$epaha$^{n'}$qti ¢anáji^{n}. Edáda^{n}
in the good I stand I wish the you know me very well you stand. What

níkaci$^{n'}$ga ¢é¢uadí'etī u¢úwikié-na^{n}-ma$^{n'}$ ¢aná'a^{n}. Kī gat'a$^{n'}$-
person here at different times in the past I have been talking to you about it regularly you have heard. And at last

hi^{n} ɣi éskana úcita^{n} dáda^{n} etéetĕwa$^{n'}$ ub¢a$^{n'}$ ka^{n}b¢éga^{n}. Wíɣa 9
(future) oh that work what soever I take hold of it I hope. I ask a favor of you

hă. I^{n}wiñ'ɣañ-gă há. ¢íejá etī uwíɣa^{n} héga-májĭ, kī éga^{n}
Help me ! You on the one hand too I have aided you I not a little, and so

i^{n}wiñ'ɣañ-gă. Ca$^{n'}$ níkaci$^{n'}$ga na^{n}bá úcita^{n} tĕ íb¢a^{n}i tĕ éska^{n}
help me. Well, person two work the have had their fill of it the I hope it

eb¢éga^{n} ga$^{n'}$, ¢aná'a^{n} téga^{n} uwíb¢a. Uwíb¢a tĕ ga$^{n'}$ uwíb¢a 12
may be so as, you hear it in order that I tell it to you. I tell it to you the at any rate I tell it to you

hă: Cañ'ge-skă Íbaha$^{n'}$bi é¢a^{n}ba. Máchĕ g¢éba-na$^{n'}$ba kī ĕ'di
White Horse Ibaha^{n}bi he too. Winter twenty and on it

cádĕ ceta$^{n'}$ wa¢íta^{n}i éde, i$^{n'}$ta^{n} ujé¢ai eb¢éga^{n}. Níkaci$^{n'}$ga
six so far they have worked but, now they are tired I think it. Person

wi^{n} wa¢íta^{n} ga$^{n'}$¢ai éi^{n}te gat'a$^{n'}$hi^{n} tĕ'di éskana níaci$^{n'}$ga 15
one work desires if at last oh that person

áji wa¢íta^{n} tĕ a¢i$^{n'}$ ka^{n}b¢éga^{n}. Cañ'ge-skă iji$^{n'}$¢eáchĕ éde, ...
another work the he has it I hope. White Horse I have him for an elder brother but.

añgíqta-bájĭ. . . . Wá¢ana$^{n'}$baha-na^{n} ca$^{n'}$ca^{n}.
he does not wish to be intimate with me. He makes us (go) in two ways usually always.

TRANSLATION.

When some persons came yesterday to settle one matter, I told the agent one thing. And now I tell you. I am very tired of the work, I suffer exceedingly from it. I have now worked for five years. As I wish my own nation to prosper, I have been overseeing it. I continue to do my own work (in that manner). You have known me; you have known very well that I wish to dwell and prosper in the land of the Indians. You have heard me talk to you about various kinds of people at this place. And I hope that at last, after waiting so long, I may obtain some situation or other under the agent. I ask a favor of you. O help me. I have aided you considerably on the one hand, and so you should aid me. There are two men, who, I hope, have had sufficient employment; and as you ought to know it, I tell you. I tell you at any rate. They are White Horse and Ibaha^{n}bi. They have had their office for twenty six years, and I think that now they are weary. If one man has an office, I hope that the time will come at last when another man can obtain it! White Horse is my elder brother, but . . . he does not wish to be on friendly terms with me. He is always making us go in two directions by his talking.

ɖAϕI^{N}-NA^{N}PAJĬ TO T. H. TIBBLES.

Kagćha,	uϕágaca^{n}	ne	tĕ′	ceta^{n}′	Wakan′da	wábɸaha^{n}.		
O friend,	you traveled	you went	the	so far	God	I have prayed to about something.		
Wakan′da	wáɸaha^{n}-mácĕ	bɸúgaqti	ɸaná′a^{n}	taí.	Úcka^{n}	ɸíta		
God	ye who pray to him about something.	all	you will hear it.		Deed	your		
3 uϕúwihaí,	iɸápaha^{n}-majĭ′qti,	niáɸa-na^{n}	tĕ	uϕúwihaí.	Aníta			
I follow you (pl.) on account of it,	I do not know it at all,	at random usually	the	I follow you (pl.) on account of it.	I live			
etéga^{n}	ebɸéga^{n}	éga^{n}	úcka^{n}	uϕúwihaí.				
apt	I think it	as	deed	I follow you (pl.) on account of it.				

TRANSLATION.

My friend, I have prayed to God about something since you went about the country in our behalf. May you hear it, all ye who pray to God! I follow you on account of your mode of life, though I do not know it at all, I follow you blindly (at random) on account of it. I follow your ways because I think that I shall be apt to improve.

MAXEWAɸĔ TO JOHN PRIMEAU, A PONKA.

Ca$^{n'}$ mactć ɻĭ, cupí etéga^{n}, kagćha. Ca$^{n'}$ íe tĕ éskana
Well, warm when, I reach you apt, O friend. Well, word the Oh that

ca$^{n'}$ca^{n} ɸagɸíceɸa$^{n'}$jĭ ka^{n}bɸéga^{n}. . . . .
always you do not break it, your own I hope.

TRANSLATION.

My friend, I may come to see you when the weather gets warm. I hope that you will never break your word.

UNE-MA^{N}ɸI^{N}, AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

Ca$^{n'}$ cćɸu wiɻa$^{n'}$be pí teɸan'di iɸáe wiɻa$^{n'}$be pí ehé 3
Well, yonder where you are I see you I reached at the place, in the past I spoke I see you I reach there I said

teɸa$^{n'}$ iɸáusícta^{n} éga^{n} ɸa$^{n'}$ja, agɸí tĕ'di ćkita^{n}há Iɻíga^{n}ɸaí
in the past I told a lie so though, I came back here when just at that time Grandfather

aká ɻi wa'í 'iɸaí, ki níkaci$^{n'}$ga ɸéama bɸúgaqti cka$^{n'}$i. . . .
the sub. house promised to give them to us, and people these all were active.

Ú'a^{n}ɸiñ'ga-májĭ ceta$^{n'}$ agɸí'a ja$^{n'}$ ka$^{n'}$bɸa kĕ. Kĭ ca$^{n'}$ a$^{n'}$ba 6
I am not at leisure so far I have not finished my work wood I desire the lg. ob. And yet day

wiɻa$^{n'}$be tĕ iɸápaha^{n}-majĭ'-qti-ma$^{n'}$. Waɸíta^{n} hegájĭ abɸi$^{n'}$
I see you the I do not know at all. Word not a little I have it.

Ca$^{n'}$ gĭ'ɸajĭă'jĭ-gă. Íe ɸúta^{n}qti uwíbɸa cúɸeáɸĕ. . . . . .
Yet do not be sad! Word very correctly I tell it to you I send it to you.

Cañ'ge-má ctĭ waɸíta^{n}i. . . . 9
The horses too are working.

TRANSLATION.

When I went to see you and said that I would come to see you and speak to you again, I told a lie (but unintentionally); but as soon as I came home the President promised to give us houses; hence all these Indians have been stirring. I have not yet had any leisure; I have not yet finished my work. I refer to the logs which I desire (for my house). I do not know at all on what day I can see you. I have an abundance of work. Yet, do not be displeased! I send to tell you a correct account (of affairs here). The horses, too, are working.

GAHIGE TO HIS SON SILAS WOOD. NIOBRARA, NEBR. FEBRUARY 7, 1880.

Wacpáxu tíɸaɸĕ ɸa^{n} amá'a^{n} éde u'a$^{n'}$ɸiñgé. ʃita$^{n'}$ ta amá
You wrote something / you sent it here / the ob. / I heard it / but / in vain. / Those who will work

wasnin'dai. Kĭ ca$^{n'}$ júga wíqtci wéɸigɸa^{n} tĕ úda^{n}qti ɗáxe
are slow. / And yet / body / I myself / plan / the / very good / I made it

3 édega^{n} bɸí'a tá miñke. ʃaná'a^{n} téga^{n} uwíbɸa cuɸéaɸĕ
but / I shall fail / You hear it. / in order that / I tell it to you / I send it to you.

Ukít'ĕ-ma wi$^{n'}$ ɟa$^{n'}$be tĕ'di cka$^{n'}$ a^{n}wa$^{n'}$seɟa^{n} éde i$^{n'}$teqi. Ca$^{n'}$
The foreign nations / one / I saw it / when / motion / I was rapid / but / difficult for me. / Well,

úda^{n} tĕ'ɟa wackañ'-gă. Ĥskana úda^{n} tĕ i^{n}ɸésiɸĕ ka^{n}bɸéga^{n}.
good / with regard to the / make an effort. / Oh that / good / the / you remember it for me / I hope.

6 Sĭndé-gɸecká é áwake. Ca$^{n'}$ waqi$^{n'}$ha Sĭndé-gɸecká eɟá
Spotted Tail / him / I mean him. / Well, / paper / Spotted Tail / his

ɟa$^{n'}$be ɔ̨ĭ, i$^{n'}$ɸĕ, u'a$^{n'}$ɸiñgé i$^{n'}$ɸĕ. Uma$^{n'}$ha^{n} amá wéɸihíde
I see it / if. / I am glad, / for no reason / I am glad. / Omaha / the pl. sub. / implement

kĕ' ctĭ ɸizé ta amá hă, macté tĕdíhi ɔ̨ĭ, ga$^{n'}$ na'añ'-gă: wé'i^{n},
the ob. / too / will receive / , / warm / by the time when, / at any rate / hear it! / horse-collar,

9 ja^{n}ma$^{n'}$ɸi^{n}, wé'e, wáɔ̨u. Nié a^{n}ɸiñ'gĕ-qti-ma$^{n'}$ hă. Íuɸa
wagon, / plow, / pitchfork. / Pain / I have none whatever / . / News

a^{n}ɸiñ'ge. . .
I have none.

NOTE.

64, 9. Waɔ̨u generally means, *an awl;* but in this case it refers to *pitchforks*, which are usually called, "qad-ibaqapi," or "qad-iɸizĕ." Waɔ̨u jaqa, "forked awl," is a *table fork*, and waɔ̨u jiñga, "small awl," *a pin* or *needle.*

TRANSLATION.

I have heard what you wrote and sent hither, but it is in vain. Those who will transact the business are delaying. I myself have formed a very good plan, but I shall fail. I send to tell you. When I saw one of the foreign nations I was rapid in my movements, but it was difficult for me. Persevere with regard to the good! I hope that, for my sake, you will remember what is good. I refer to Spotted Tail. I am glad when I see a letter from him, though it is to no purpose. (It is said that?) the Omahas will receive various implements against the summer comes, including horse-collars, wagons, plows, and pitchforks. Hear it at any rate (whether you intend coming back to get your share or not). I am very well. I have no news.

UNE-MA^{N}ϕI^{N} TO MRS. SCHWEDHELM. FEBRUARY 9, 1880.

A$^{n'}$ba pí taté. Uhé píiji-má t'a$^{n'}$i éga^{n}, ca$^{n'}$ a$^{n'}$ba-waqúbe
Day I shall reach there. Path the bad ones abound as, and mysterious day

ϕé ehébe pí ka$^{n'}$bϕa etéctéwa^{n} bϕí'a etéga^{n} éga^{n}, . . .
this part of it I reach there I wish even if I fail apt as,

NOTE.

This is only part of the letter.

TRANSLATION.

I shall reach the day (when I can visit you?) There are many bad roads at this season of the year, and though I wish to reach there before all of this week shall have passed, I shall probably fail to do so. Therefore (do not be displeased if I postpone my coming).

GEORGE MILLER TO LOUIS ROY. YANKTON AGENCY, D. T., FEBRUARY 10, 1880.

Nugé pahañ'gadi cupí tĕ'di i$^{n'}$tca^{n} cĭ wiɬa$^{n'}$be ka$^{n'}$bϕa. 3
Summer formerly I reached you when now again I see you I wish.

Waϕíta^{n} agϕícta^{n} ɬĭ, cubϕé ka$^{n'}$bϕa. Wiji$^{n'}$$\phi$ĕ ctĭ ϕisíϕĕ-na$^{n'}$i.
Work I finish mine when, I go to you I wish. My elder brother too thinks of you usually.

Ihañ'kta^{n}wi$^{n'}$ amá e'a$^{n'}$ é^{n}te waqi$^{n'}$ha cuhí ɬĭ, awána'a^{n}
Yankton the pl. sub. how perhaps paper reaches you when, I hear about them

ka$^{n'}$bϕa. Wináqtei ga^{n} cubϕé tá miñke. ϕí-niñkĕ'cĕdí cupí 6
I wish. I alone at any rate I will go to you. To you who sit I will reach

tá miñke.
there where you are.

NOTES.

George Miller, or A^{n}ϕabi, an Omaha of the Ictasanda gens, wrote other letters in 1889. See later pages. Louis Roy was the son of a French father and a Ponka mother.

65, 4. Wiji^{n}ϕĕ, Edward Miller, George's *cousin* according to civilized kinship systems, and a member of the same gens.

65, 6. ϕi-niñkĕcĕdi, *contr. from* ϕiniñkĕcĕ *and* ĕdi.

TRANSLATION.

During a former summer I went to visit you, and now again I wish to see you. I wish to go to you when I finish my work. My elder

brother, too, remembers you. I wish to hear how the Yanktons are when this letter reaches you. I will go to you by myself. I will come to your house.

BIG ELK, AN OMAHA, TO REV. JAMES POWELL, CHICAGO. FEBRUARY 11, 1880.

Kagćha, wisíɸĕ-naⁿ caⁿ′caⁿ. Cé pí tĕ′di edádaⁿ údaⁿ
O friend, I think of you usually always. That I reached there when what you

maⁿɔniⁿ′ niñkć wiɻaⁿ′bai. Wakaŋ′da wáɸahaⁿ é áwake. Agɸí
you walked you who sat I saw you. God praying to him about something it I mean it. I came back here

3 égaⁿ náwakié níkaciⁿ′ga-ma. Caⁿ′ gɸéba-cáđĕqtiégaⁿ ɻí tĕ
having I talked to them the people (pl. ob.). Well about sixty house the ob.

uđaí ebɸégaⁿ, Nicúde kĕ′di. Iⁿ′tcaⁿ aⁿ′ba-waqúbe tĕ′di gɸé-
entered I think it, Missouri R. by the. Now mysterious day on the just

baqti ní ɸataⁿ′i, nackí ágaqtaⁿ′i: Aⁿ′ba-hébe iɻúcpa, Máć'a-
ten water they drank, head they dropped on: Half-a-day his grandson, Richard

6 wakúde. Ɉe-jiⁿ′ga-wadáɸiñge, Má'a-qúde, Wadjépa ijiⁿ′ge, . . .
Rush Sk. rush Buffalo Calf Gray Cottonwood, Wadjepa his son.

Kĭ údaⁿ wiɻaⁿ′bai gaⁿ′, égaⁿ kaⁿ′bɸa. Agɸí tĕ′di égaⁿ gáxai
And good I saw you (pl.) as, so I wish. I came back here when so they did

ɸéama d'úba. Kĭ eɔnáqtci Wakaŋ′da ɸiñké aⁿɸañ′gunáɉiⁿ
these some. And he alone God the st. one we stand by (we depend on) him

9 ɻĭ, aⁿniⁿ′ɻa taí, ehć. Maja′ ɸaŋ′di enáqtci gáxe ɸiñké
if, we will live I say. Land in the he only the one who is (sits) making

aⁿɸañ′gunáɉiⁿ tá-bi égaⁿ wegáxai. Kĭ ~ Wí-naⁿ aⁿsíɸe maⁿɸiⁿ′i-gă
that we will depend on him so he makes it for us. And I only to remember me walk ye

há. Wí-ɔnaⁿ údaⁿ tĕ abɸiⁿ′." Maja′ ɸaŋ′di ctĕwa′ aⁿmaⁿ′ɸiⁿ
! I only good the I have it. Land in the soever we walk

12 tĕ eɔnaⁿ′ aⁿɸaⁿ′wackaⁿ etégaⁿi. Céɸu cupí tĕ′di íe đáxe
the it only we make an effort by means of it apt. Yonder where you are I reach there where you are when word I make

ɸaⁿ′ja, djúba đáxe. Píqti wíbɸahaⁿ cuɸćaɸai, Wakaŋ′da
although, few I make. Anew I pray to you I sent to you (pl.), God

wáɸahaⁿ-máčĕ. Ɉiɔnáqtci ɔníwagázu ɔnaí. Waúie-máčĕ,
ye who pray to him about something. Only you you correct it you go. O ye lawyers,

15 ćéna uɸúwináɉiⁿi maja′ ɸaŋ′di. Kĭ níkaciⁿ′ga ukéɸiⁿ aⁿ′gaɸiⁿ
enough I depend on you (pl.) land on the. And Indian common we who move

maja′ agɸáɸiⁿ weɸéckaⁿɔnaí égaⁿ weɸénitaⁿ maⁿniⁿ′i. Kĭ
land to have his own you wish it for us as you work for us you walk. And

i¢áug¢ĕ′qti wisí¢ai ma^{n}b¢i$^{n'}$. Eskana maja$^{n'}$ ¢a^{n} ag¢áb¢i^{n}
continually I think of you (pl.) I walk. Oh that land the ob. I have my own

i^{n}¢i$^{n'}$wañkét'a^{n}i ka$^{n'}$ eb¢é′ga^{n}-na^{n} ca$^{n'}$ca^{n}. Nān′de ¢a^{n} i$^{n'}$uda^{n}qti
they acquire mine for me I hope it usually always. Heart the very good for me

Wakan′da ¢iñké enáqtci u¢únanáji^{n} ma^{n}b¢i$^{n'}$. Níkaci$^{n'}$ga uké¢i^{n} 3
God the st. one He only I depend on him I walk. Indian common

a^{n}ma$^{n'}$¢i^{n}i tĕ wag¢a$^{n'}$¢i^{n}i tĕ we¢énicé¢a^{n} cka$^{n'}$nai. we¢éa^{n}na
we walked the we are foolish the you abolish it for us you (pl.) wish, you throw it away from us

cka$^{n'}$nai. Níkaci$^{n'}$ga wackáxe cka$^{n'}$nai. Úcka^{n} gátĕ nícta^{n}
you (pl.) wish. Human beings you make us you (pl.) wish. Deed that you finish it

tĕdíhi xį̆, níkaci$^{n'}$ga a^{n}ma$^{n'}$¢i^{n} é′ga^{n}qtia$^{n'}$ tai, maja$^{n'}$ ¢an′di. 6
by the time when (*or* that), human beings we walk just so will, land in the.

Kī wacka$^{n'}$ wa¢iñ′gai. Wacka$^{n'}$ ǂañga′qti wackáxe é′ga^{n} tai.
And strength we have none. Very strong you make us so will.

TRANSLATION.

My friend, I am thinking of you from time to time. When I arrived at the place where you are, I saw you continue at what is good. I refer to praying to God. After my return home, I talked to the people. I think that about sixty of them entered the (mission) house near the Missouri River. During this present week just ten have been baptized, and they have partaken of the Lord's supper (?). Among them are the grandson of Half-a-Day, Richard Rush, Skittish Buffalo Calf, Gray Cottonwood, and Wadjepa's son. And as I saw that you were good, so I desire. Upon my return home some of these (Omahas) did so (*i. e.*, they resolved to be Christians). I said, "If we depend upon Him who alone is God, we shall improve." He (God) has ordained for us that we should depend (*or*, stand by) the only one who accomplishes anything by means of the ground (*i. e.*, the white man?). (God says to us:—) "Continue to think about Me alone! I alone have what is good." In whatsoever country we walk, we can persevere only by means of that (advice). When I was with you I made only a few remarks. O ye who pray to God, I send anew to petition to you. You alone continue to do what is right. O ye who are under the protection of the law, on you and the Christian people I depend for the preservation of my title to my land. As you wish us Indians to retain our own land, you continue to make efforts in our behalf. I am thinking of you without intermission. I am ever hoping that they may acquire my own land for me. I continue with joy to depend on God alone. You desire to abolish for us the foolishness of our lives as Indians; you wish to throw it away from us. You wish to make men of us. By the time that you accomplish that thing we shall walk in this country as human beings. But we have no strength. Please make us very strong.

MAˇTCU-NAˇBA TO MIGɸAᴺ/XE WÁɸATAI, YANKTON AGENCY, DAKOT TERRITORY, 1879.

Aⁿwañ′kega teábe ɸaⁿ′ja, caⁿ′ waqiⁿ′ha cuɸéwikiɸé. Pahañ
I am sick very though, yet paper I send it to you by some one. Often,

gadi′etĭ níkaciⁿ′ga égaⁿ wiⁿ tíɸĕ hă, wiɬaⁿ′bai pí ɻĭ. Wawo
formerly Indian like one was sent hither . I saw you (pl.) I reached there when. You aske question about

3 naⁿxe pahañ′ga tĕ zaníqti abɸiⁿ′ (Caⁿ′ edádaⁿ íwaⁿxe íɸĕ t
various things before the all I have it. Well, what to ask a question he sent hither t

é áwake.). Wiɬaⁿ′bĕqti uwíbɸa taí miñké hă. Aⁿwañ′keg
it I mean it. I really see you I will tell it to you (pl.) . I am sick

édegaⁿ′ at′é taté iɸáɻiɗahaⁿ′-ctĕwaⁿ-májĭ, cĭ aniⁿ′ taté iɸáɻ
but I shall die I do not know the least thing about myself, again I shall live. I do n

6 ɗahaⁿ′-ctĕwaⁿ-májĭ. Caⁿ ucté amá ɸidaⁿ′be gaⁿ′ɸai égaⁿ cul
know at all about myself. Well, they remain the pl. sub. to see you they wish as they shal

taité. ɸ′éɸañka iⁿc′áge ɸañká cuhí taité ɸaⁿ′ja, ciñ′gajiñ′g
reach you. These old man the ones who shall reach you though, child

wiwíɬa, Ictá-basúde, é pahañ′ga taté. Añgúkikié kaⁿ′bɸ
my own, Icta-basude, he shall be the first. We talk together I wish

9 ɸaⁿ′ja, Ihañk′taⁿwiⁿ′ ɬíi ɸan′di ĕ′di ɸanaⁿ′ctaⁿ kaⁿbɸégaⁿ: ĕ′d
though, Yankton village in the there you stop walking I hope: the

cahí etaí. Maqpí-jíde, Iɬígaⁿɸaí ɸiñkĕ′ɬa cí ɻĭ, iñ′ɻiɻá-g
they may reach you. Red Cloud, Grandfather to the st. one you reach there if, request that i petition be granted as a fav to yourself.

Uáwakié kaⁿ′bɸa hă. Umaⁿ′haⁿ-mádi úckaⁿ wiⁿ′ aⁿwaⁿ′ɸa-g
I talk to them about something I wish . To the Omahas deed one tell about me

12 há, ĕ′ɬa híi ɻĭ. Ihañk′taⁿwiⁿ′ ɬí ɸatí ɻĭ, uqɸé waqiⁿ′h
! there they arrive there if. Yankton house you come when, soon paper

tiañ′kiɸá-gă. Winá′aⁿ kaⁿ′bɸa. Ĕdí ɻĭ, cuhí daⁿ′ctĕa
send hither to me. I hear from you I wish. In that case, they reach you perhaps

taité hă.
shall (pl.)

15 (To Wiyakoiⁿ:)—Ⱡaⁿckálha, aⁿ′baɸé aⁿwañ′kega hégа-máj
O sister's son, to-day I am sick I am very.

Añgíni ɻĭ, wiɬaⁿ′be tá miñke, ki añgíni-máji ɻi, wiɬaⁿ′ba-má
I recover if, I will see you, and I do not recover if, I will not

tá miñke.
see you.

NOTES.

This letter was dictated by Ma^{n}tcu-na^{n}ba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. ɣigɸa^{n}xe-waɸatai was probably intended for the Dakota, Tulimaġa-wiċayutapi (Tuqmaxa-witcayutapi), a person who has not been identified. The name probably means, Honey Eater. Part of the letter was addressed to the chief, Red Cloud, and the closing sentences to the Yankton Wiyakoi^{n}.

68, 1. Pahañgadiċtī nikaci^{n}ga ega^{n} wi^{n} tiɸē hă, wiɲa^{n}bai pi kī. This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing "ega^{n}" and "wi^{n}," supplying wabáġɸeze, *a letter*, and changing "pi" to "agɸi," *I have returned.*

TRANSLATION.

Though I am very ill I send you a letter by some one. Often in the past, when I returned home after visiting you, a letter would come from you, just like a person (to ask for presents for the Yanktons). I have all the things about which you formerly asked questions. (Explanatory sentence addressed to the writer: Well, I refer to some things concerning which he sent hither to ask questions.) I will tell you when I see you face to face. I am ill, but I do not know at all whether I shall live or die. But as the others wish to see you, they shall reach you (as they are not ill?). These venerable men shall get to see you, but my child, Ieta-basude, shall be the first (*or* leader). I wish that we might talk together, but I hope that you will stop (awhile?) at the Yankton village (Agency?); and there they (the other Omaha chiefs) may reach you. O Red Cloud, when you reach Washington, ask that my petition be granted as a personal favor to you. I wish to talk to him about several matters. When the Omahas reach the Yankton village, tell them what you will give to me. When you come (on your way hither) to the Yankton lodges, send me a letter quickly. I wish to hear from you. In that case he (?) may reach you.

(To Wiyakoi^{n}:)—O sister's son, I am very ill to-day. If I recover, I shall (go to) see you, and if I do not recover, I shall not (go to) see you.

GAHIGE TO BATTISTE DEROIN, OTO AGENCY, NEBR. FEBRUARY 14, 1880.

Waqi^{n}/ha	ɸa^{n}	sidádi	tí	hă.	Sidádi	tí	tē	bɸíze	ċkita^{n}háqtei
Paper	the ob.	yester-day	came	.	Yester-day	came	the	I took it	just at that time
níkagáhi	wáxai.	Ca^{n}	edáda^{n}	íuɸa	ɸiñgé.	A^{n}ɸa^{n}/na^{n}xaí	éga^{n}		
chief	they made them.	Well,	what	news	there is none.	You (pl.) asked me a question	as		
uwíbɸai.	Ca^{n}	níkaci^{n}/ga	amá	waɣígɸita^{n}/i	éga^{n}	wáqe	wáxai	3	
I tell it to you (pl.)	Well,	the people	the pl. sub.	they work for themselves	as	white people	they act		

i^{n}′ta^{n}. Ja^{n}′ɪañga ɸita^{n}′i tĕ é áwake. Waɸíta^{n} waɸána‘a^{n}-
now. Large logs they work at the (act) it I mean it. Work you have usually heard about

na^{n}′i i^{n}′ta^{n} waɸíta^{n}i. Níkaci^{n}′ga ukéɸi^{n} ɪa^{n}′hahá ɸagɸi^{n}′-macé,
them now they work. Indian common you who sit on the borders of different (tribes),

3 wacka^{n}′-ega^{n}′i-gă. Júajĭ-na^{n}′i winá‘a^{n}i: waníta^{n}-bájĭ é áwake.
do make (ye) an effort. Inferior usually I have heard about you: you do not work it I mean it.

Maja^{n}′ ɸan′di wáɸe amá ákicúgai, áda^{n} iɸádiɸaí edáda^{n} edé
Land in the white people the pl. sub. stand very thick, therefore agent what what he says

tĕ añ′guiñ′ɪa^{n}-na^{n}′i. Ca^{n} edáda^{n} síɸĕwáɸĕ ɸiñgé. A^{n}wa^{n}′ɸita^{n}′i
the we usually help him. Well, what memorable there is none. We work

6 tĕdíta^{n} wai^{n}′ sagí a^{n}i^{n}′i. Ceta^{n}′ wiɪíga^{n} a^{n}ɸañ′gunáji^{n}-bájĭ,
since (or consequently) blankets firm we have worn. So far my grandfather we have not depended on him,

na^{n}bé tĕ wacka^{n}′añgíkiɸai. Iɸádiɸaí uɸíkie-na^{n}′i tĕ éga^{n}
hand the we cause our own, to make an effort. Agent he speaks to you usually the so

gáxai-gă: é-na^{n} úda^{n} tĕ ebɸéga^{n} hă. Úwaɸaginá téga^{n} uwíbɸa
do ye! it only good the I think it . You tell something to him in order that I tell it to you

9 cuɸéaɸĕ. Níkaci^{n}′ga ɸiɸɪa-ma na‘a^{n}′ ewéka^{n}bɸa. Wawéɸe-
I send it to you. People those who are your own to hear it I wish for them. You teach them

cka^{n}′ze téga^{n} uwíbɸa. Iɸádiɸaí éɸa^{n}ba na‘a^{n}′ éka^{n}bɸa.
various things in order that I tell it to you. Agent he too to hear it I wish for him.

TRANSLATION.

The letter came yesterday. Just at the time that I received it they made (new) chiefs. There is no news. As you (pl.) have asked me a question, I tell you (pl.). As the Indians work for themselves, they now live as white people. I refer to their logging operations. You have generally heard about their working, but now they are working indeed! O ye who dwell on the borders of different tribes of Indians, do make some efforts to better your condition! I have heard about you those things which are generally discreditable to any one: I refer to your not working. The white people are very plentiful in this country, therefore we usually help the agent when he says anything. There is nothing worthy of remembrance. Since we have learned to work we have worn good blankets. We have not yet depended on the Government for a support; we have caused our hands to make efforts. Whenever the agent talks to you, do as he says. I think that that is the only good thing for you. I send and tell you that you may tell something to him. I wish your people to hear (my advice to you). I tell you because I wish you to teach them various things. I wish the agent too to hear it.

WASABE-ŁAÑGA TO NICÇA$^{N'}$-CIÑÉ, AN OTO.

Waqi$^{n'}$ha cu¢éa¢ĕ tá miñke. Haqúde wai$^{n'}$ jíde uctaí
Paper I will send it to you. Robe blanket red remains

tĕ'di, ᴌe-jéga ¢a'í wíka^{n}b¢a. ¢a'í-baji ɤi, cub¢é tá miñke
when, ᴌe-jega you give it to him I wish for you. You do not give it to him if, I will go to you

uq¢ĕ'qti. Cañ'ge ta$^{n'}$ a^{n}¢á'i ta$^{n'}$ ájĭqti a^{n}¢á'i. Wáqe cañ'ge 3
very soon. Horse the std. ob. you gave it to me the std. ob. entirely different one you gave it to me. White people horse

eɤá uctaí tĕ'di a^{n}¢á'i-bájĭ i$^{n'}$¢a-majĭqti pí.
their remain when you have not given it to me I was very sad I was returning hither.

NOTES.

This letter was also dictated in Oto by Ckaɤoe-yiñe.

71, 2. ᴌe-jega, *i. e.* Tce-reɤe, an Oto. The name means Hind quarter (reɤe) of a Buffalo (tce).

71, 3. Cañ'ge ta^{n}, etc. Either of the following can be substituted: Cañ'ge ta^{n} a^{n}¢á'i ¹í¢a¢é-de ájĭqti a^{n}¢á'i, *You promised to give me the*
Horse the std. ob. you gave me you promised, but very different you gave me,

horse, but you have given me one that is entirely different. 2. Cañ'ge ta^{n}
Horse the std. ob.

a^{n}¢á'i ka$^{n'}$b¢a ta^{n} a^{n}¢á'i-ä'jĭ égа^{n}, ájĭqti a^{n}¢á'i, *You did not give me*
you gave me I wish the std. ob. you did not give to me as, very different you gave me

horse that I desired you to give to me, but you have given me an entirely different one.

TRANSLATION.

I will send you a letter. If a robe or red blanket is left over (after the distribution?), I wish you to give it to ᴌe-jega. If you do not give it to him, I will go to (see) you very soon. You gave me a different horse from the one which you promised to give me. I was exceedingly displeased as I came hither, because when there were some American horses remaining you did not give me one.

NUDA^{N}-ANA, A PONKA, TO NILÁ-LAÑ'GA-WA'Í, A KANSA. FEBRUARY 16, 1880.

Ga$^{n'}$ waqi$^{n'}$ha ¢aná-na^{n} ¢a$^{n'}$ wi'í cu¢éa¢ai. Ca$^{n'}$ e'a$^{n'}$
And paper you have begged often the ob. I give it to you I send it to you (pl.). Well, how

ma^{n}ni$^{n'}$ ɤĭ ga$^{n'}$ a$^{n'}$ba ¢é¢uádi winá'a^{n}i ka$^{n'}$b¢a. Kĭ macté 6
you walk if at any rate day on this I hear from you (pl.) I wish. And warm

tĕdíhi a^{n}cta$^{n'}$be ka^{n}b¢éga^{n}. Ca$^{n'}$ úda^{n}qti ma^{n}b¢i$^{n'}$ ¢é¢uádi.
by the time it is reached you see me I hope. Well, very good I walk here.

Ánita ɣaⁿ′ gĕ eañ′gigaⁿ égaⁿ aⁿdĭn′dĕ-qti-maⁿ′. Aⁿwaⁿ′ckaⁿ-
Limbs muscles the pl. in. ob. I am as I was formerly as I have them very firm. I am very

ɬañ′ga-qti-maⁿ′ adaⁿ′. ɣaⁿ′ze wiⁿ′ Naⁿ′pewáɸĕ ijáje aɸiⁿ′
strong because. Kansas one Dangerous his name he has

3 eɸaⁿ′ba, waqiⁿ′ha cuɸéaɸē ɸaⁿ′ cuhí tēdíhi ɣi, uqɸē′qtei wiⁿ′
he too, paper I sent to him the ob. it reaches you by the time that very soon one

aⁿɸá‘i kaⁿbɸégaⁿ. Ćiɬañ′ge wiⁿ′ ɸat‘aⁿ′ égaⁿ asíɸĕ-naⁿ-maⁿ′.
you give it to me I hope. Your sister one you have as I am usually thinking of her.

Céɸu waníta naⁿ′ba aⁿɸá‘i ɸañká awágisíɸĕ-naⁿ-maⁿ′, jiⁿɸéha.
Yonder where you are quadruped two you gave to me the ones that I am usually thinking of them. O elder brother.

NOTES.

Niɬa-ɬañga-wa‘i is the Ponka notation of the Kansa, Naⁿta-tañga-wak’ii, *Mule-Giver*, a nickname.

72, 2. Naⁿpewaɸē, the Ponka notation of the Kansa, Nũⁿ′pewáye.

TRANSLATION.

I send you the letter which you have often begged of me. I wish on this day to hear from you; how you are getting along. I hope to see you against the warm weather arrives. I am doing very well here. As my limbs and muscles have recovered their former condition, I am very sound (*or* hardy). For that reason I am very strong. I send this letter to you and to a Kansa named Naⁿpewaɸē. When it reaches you, I hope that you will send me one very soon. As you have a sister, I am usually thinking of her. O elder brother, I am usually thinking about my two animals which you gave me when I was yonder where you are.

DUBA-MAᴺĆIᴺ TO MAᴺ‘E-GAHI, A PONKA, NIOBRARA, NEBR. FEBRUARY 16, 1880.

6 Wabágɸeze wiⁿ′ gɸiaⁿ′ɸakiɸé ɸaⁿ′ bɸízĕ hã, ɸagɸé tēdi.
Letter one you have sent back to me the I have received it . you went back thither when.

Majaⁿ′ itáxaɬa ne té iⁿ′ɸĕ-qti-maⁿ′. Kĭ caⁿ′ ne té iⁿ′ɸa-
Land towards the head of the river you went the I was very glad. And yet you went the I was

majĭ′-qti-maⁿ′. Kĭ aⁿ′baɸé níkaciⁿ′ga ɸéɸiñke ikágeáɸĕ ɸiñké
very sad. And to-day person this st. one I have him for a friend the st. one

9 wabágɸeze iⁿwiⁿ′ɸa, iⁿ′ɸĕ-qti-maⁿ′ ɬaⁿ′be tĕ. Uqɸē′qtei cañ′ge
letter has told it to me, I was very glad I saw it when. Very soon horse

wiⁿ′ abɸiⁿ′, ecé. Kĭ é áwake, iⁿ′ɸĕ ehé tĕ. Majaⁿ′ ɸéɸu ɸanáji
one I have, you said. And it I meant it, I was glad I said the. Land here you stood

tĕ′di íuꝑa ꝑiñgé. A^{n}′ba-waqúbe ánna teꝑan′di a^{n}′ba wéduba tĕ
when news there is none. Mysterious day other on the, in the past day fourth the

Uma^{n}′ha^{n} amá ekа^{n}′i. ¸Lí tĕ ugípi. Kĭ níkaci^{n}′ga-ma baza^{n}′
Omaha the pl. sub. were acting. House the ob. was full. And the people pushing the way through

ma^{n}bꝑi^{n}′. Kĭ ꝑicta^{n}′i tĕ′di a^{n}′ba-waqúbe ꝑé, níkaci^{n}′ga 3
I walked. And they finished when mysterious day this, people

amá cĭ uꝑéwiñkiꝑaí bꝑúgaqti. Kĭ níkaci^{n}′ga amá cé íe ꝑa-
the pl. sub. again assembled all. And people the pl. sub. that word you

ná′a^{n}-na^{n} ké ꝑiúda^{n} ′iꝑaí. Kĭ ukíkie gĕ íe úda^{n}qti iñgáxai
heard usually the to do good promised And talking together the pl. in. ob. word very good did for me

níkaci^{n}′ga amá. Kĭ ca^{n}′ éskana can′ge ꝑíma^{n}ꝑa^{n}′i tĕ íꝑagiꝑĕ 6
people the pl. sub. And yet oh that horse was stolen from you the (act)? you have found your own

tĕ waꝑíɔna tĕdíhi ꞩĭ, ꝑagíeta^{n}be etéga^{n}. Ca^{n}′ e′a^{n}′ níkaci^{n}′ga
the visible it arrives there when, you see your own apt. Well, how people

itáxaꝷá-ma ma^{n}ꝑi^{n}′i tĕ wabágꝑeze ꝑéꝑa^{n} cuhí, níze ꞩĭ, e′a^{n}′
those toward the head of the river they walk the letter this one reaches you receive it you when, how

ma^{n}ꝑi^{n}′ i^{n}wi^{n}′ꝑana tíꝑaꝑĕ ka^{n}bꝑéga^{n}. Ca^{n}′ éskana úda^{n}qti 9
they walk you tell it to me you send it here I hope. Well, oh that very good

ma^{n}ni^{n}′ ka^{n}. Edáda^{n} etéctewa^{n} úda^{n} ani^{n}′ ka^{n}bꝑéga^{n}. Wisíꝑĕ
you walk I hope (?). What soever good you have I hope. I think of you

ma^{n}bꝑi^{n}′ téiñke. Ca^{n}′ ga^{n}′-na^{n} edáda^{n} íuꝑa céna na^{n}búwibꝑa^{n}′
I walk will (?). Well, [?] still usually what news enough I shake hands with you

tĕ ékiga^{n}. ¸Ꝑé níkaci^{n}′ga ukíkiaí tĕ′di, ¸Le-jé-baꝷe waha^{n}′′ai. 12
the it is like it. This people they talked together when, ¸Lejebaꝷe prayed for a special object.

“Uqꝑĕ′qti wígia^{n}′bꝑa agꝑé tá miñke, ebꝑéga^{n},” ai. Ga^{n}′-na^{n}
Very soon I leave you, my own I will go back (*or* homeward), I think, he said. And usually

itáxaꝷa edáda^{n} uꝑáne né tĕ éskana edáda^{n} wi^{n}′ abꝑi^{n}′ enéga^{n}
toward the head of the river what you sought you went the oh that what one I have it you think it

waꝑácka^{n} etéga^{n}. Ga^{n}′ céna uwíbꝑa. 15
you make an effort apt. And enough I have told it to you.

TRANSLATION.

When you returned to your old home on the Niobrara, you sent me a letter, which I have received.

I was very glad that you went to the land towards the head of the Missouri River. And yet I was very sad. And to-day, this person whom I regard as my friend (the writer), has told me what you have

said, and I was very glad to see it (your letter). You said, "I have soon possessed a horse." I refer to that when I say, "I was glad." There was no news when you were here.

On Wednesday of last week (?) the Omahas were acting. The house was filled. And I was in the crowd of people. They adjourned the meeting till this week, when they assembled again the entire nation. And the people promised to do good, according to the words which you used to hear often. And having talked together several times (?), the people spoke a very good word for me.

I hope that you may see your horses again that were stolen from you. I hope that you will send me a letter when you receive this one, and tell me what the tribes are doing that dwell on the Upper Missouri. I hope that you are prospering. I hope that you have various good things. I will continue to remember you. Well, I have sent you some news, and it has been like shaking hands with you. When these men talked together, Le-je-baje prayed to them for a special object. He said, "I think that I will leave you very soon and go home (to my old land on the Niobrara)." Now, when you go towards the head of the Missouri River in search of something, I hope that you will do what you can to acquire something which you may think I ought to have. I have told you enough.

PART OF A LETTER OF GAHIGE TO HIS SON SILAS. FEBRUARY, 1880.

Níkaci$^{n'}$ga	amá	ɔ̨ig¢íwagázu	hă,	wágazu	hă.
People	the pl. sub.	have made themselves straight		straight	

TRANSLATION.

The people have acted uprightly for their own advantage, and all is well.

TA^{N}WA^{N}-GAXE JIÑGA, AN OMAHA, TO MAWATA^{N}NA, A YANKTON. FEBRUARY 17, 1880.

Níkaci$^{n'}$ga-mácĕ,	cka$^{n'}$	e'a$^{n'}$	ma^{n}ni$^{n'}$	éskana	wágazúqti
O ye people,	act	how	you walk	oh that	very straight

3 i^{n}wi$^{n'}$¢ana íɔ¢aɔ¢ĕ ka^{n}bɔ¢éga^{n}. Ga$^{n'}$ cé¢añka, Caa$^{n'}$ jiñ'ga

to tell it to me	you send hither	I hope.	And	those,	Dakota	small

ciñ'gajiñ'ga	waɖáxe	¢añká,	waɉa$^{n'}$be	ka$^{n'}$bɔ¢a.	Uma$^{n'}$¢iñka
child	I have made them	the ones who,	I see them	I wish.	Year

i$^{n'}$¢adaí	tĕ	ákiha^{n}	cĭ	uma$^{n'}$¢iñka	wi^{n}	pí,	éde	ca$^{n'}$	"A$^{n'}$ba
mentioned to me	the	beyond	again	year	one	I reached there,	but	yet	Day

gáɸu waɟaⁿ′be tatć," ehé tĕ iⁿ′teqi. ℘aⁿ′ja wéɸigɸaⁿ ɣiɣáxa-
there I shall see them, I said it difficult for me. Though plan they make for themselves

báda" iⁿwiⁿ′ɸa íɸai tĕdíhi ɣĭ′jĭ, cubɸé tá miñke hă. Ciñ′ga-
and (pl.) to tell it to me they send hither by the time that, I will go to you . Child

jiñ′ga wiwíɟa-ma úwagiɸá-gă. . . . ℘isañ′ga nuɣáɸiⁿ hă, 3
those who are my own tell it to them. Your younger brother bare to the waist .

edáda" íckaⁿcka" ɸiñgé. Píqti uwíbɸa cuɸéaɸĕ. Pahí-saⁿ-
what by means of which he can act often there is none. Anew I tell it to you I send it to you. Pahi-saⁿ.

máni iɟíga" éɸaⁿba, edáda" t'aⁿ′ ɣĭ, éskana íe wágazúqti
mani his father-in-law he too, what, he has if, oh that word very straight

qáɸa giaⁿ′ɸakiɸé kaⁿbɸégaⁿ. . . . 6
back again you cause it to be returning to me I hope.

TRANSLATION.

O ye people, I hope that you will send and tell me exactly how you are, and what you are doing. I wish to see those young Dakotas whom I made my children (in the pipe-dance). I failed to visit them in the year that they named to me, and I have reached another year, but still it is difficult for me to say, "I will see them on that particular day." But by the time that they send and tell me what decision they have made for themselves, I will go to (see) you. Tell my children. Your younger brother (Mandan) is bare to the waist. He has nothing by means of which he can act often (?). I send to you to tell it anew. If Pahi-san-mani and his father-in-law have plenty of things, I hope that you will send a correct report back to me.

GEORGE MERRICK TO KE-ɴREÓE, AN OTO.

Kagćha, níkaciⁿ′ga amá ɸćama wabáɟiⁿaⁿɸaí. Kĭ íe tĕ,
O friend, people the pl. sub. these (pl. sub.) have caused me to take a message. And word the ob.,

kagćha, uwíbɸa tai-égaⁿ uwíbɸa tá miñke. Níkaciⁿ′ga amá
O friend, I tell it to you in order that (pl.) I will tell it to you (s.). People the pl. sub.

ɸćama íe wiⁿ′ ɣiná'aⁿi hă. Uɸúdaⁿbaí ɣĭ, kagćha, gíteqi. 9
these (pl. sub.) word one have heard about themselves . They considered it when, O friend, it was difficult for them.

Caⁿ gíteqi hégabáji égaⁿ wabáɟiⁿaⁿɸaí égaⁿ uwíbɸa. Mć pa-
In fact difficult for them very as they have caused me to take a message as I tell it to you. Spring at

haⁿ′ga tĕ′di égaⁿqti, kagćha, Umaⁿ′haⁿ ɟíi ɸan′di ɸanáɟiⁿ.
the first just as (it came), O friend, Omaha village in the you stood.

Mactĕ te iᵭúugᵭē′qti ᵭanáji^{n}. Kĭ Uma^{n}′ha^{n} jiñ′ga ᵭi^{n}′ e′a^{n}′ ᵭi^{n}′
Warm the throughout you stood. And Omaha small the mv. ob. how he was

ctĕwa^{n}′ íᵭpaha^{n}′-qti ja^{n}′, edáda^{n} aᵭi^{n}′ gĕ′ ctĕ bᵭúga íᵭpaha^{n}.
soever you fully understood, what he had the pl. in. ob. even all you knew.

3 Gíteqí-bi ehé tĕ cañ′ge ᵭiñgaí. Kĭ ukít′ĕ a^{n}wa^{n}′waꞇá ctĕ
That it is difficult for them I say the horse there is none. And foreign nation whither soever

ugáca^{n}-báji, cī máᵭē iᵭáugᵭē′qti cī éga^{n}. Áda^{n} níkaci^{n}′ga
they have not traveled, again winter throughout again so. Therefore people

amá ᵭíᵭaha^{n}′i. (ʔatí ɤĭ′jĭ, năn′de waᵭíqpaᵭi^{n}, cĭ níkaci^{n}′ga-ma
the pl. sub. they pray to you. You come here if, heart yours (is) poor, again the people

6 Uma^{n}′ha^{n}-ma năn′de waqpáᵭi^{n}waᵭáᵭai tĕ íɤiɤuhaí, ca^{n}′
the Omahas heart you make them poor the they apprehend on their own account, in fact

Uma^{n}′ha^{n}-ma éwaᵭaᵭē′-ctī-má năn′de waqpáᵭi^{n}waᵭágiᵭe té.
the Omahas the ones, too, whom you have for kindred heart you will cause them, your kindred, to be poor.

Ca^{n}′ ᵭatíăjĭ ka^{n}′ eᵭéga^{n}′i. (ʔíᵭaha^{n}′i. Ca^{n}′ ᵭíca^{n}-báji áᵭinása-
Well, you do not come they hope. They pray to you. Well, it does not suit you they do not prevent

9 bájī hă, ᵭíᵭaha^{n}′i éga^{n} cái hă. Níkaci^{n}′ga-ma cañ′ge-ma ᵭábᵭi^{n}
you . they pray to you as they have said it . The people the horses three

wáᵭi^{n}-bájī, cañ′ge-ma waᵭíta^{n}wákiᵭé-ma eɔnáqtei wáᵭi^{n}i.
they do not have them, the horses the ones which they cause to work them only they have them.

Níkaci^{n}′ga ukéᵭi^{n} añ′gaᵭi^{n} ga^{n}′ níkaci^{n}′ga-ma pahañ′gadíta^{n}
Indian common we who move (use here not plain) the people from the first

12 ékiᵭĕ ɤiɤáxai éga^{n} ɤiꞇa^{n}′bai. ɤiꞇa^{n}′bai tĕ′di waᵭáte ɤi′í,
they made themselves related to one another as they looked at one another. They looked at one another when food they gave to one another,

edáda^{n} wi^{n} ɤi′í. Kĭ ᵭasíᵭaᵭĕ té. Áᵭamá′a^{n}jíqti taté i^{n}ᵭígaxa-
what one they gave to one another. And you will think of it. You shall not obey at all we do not make for you (=we do not reckon

bájī. Cañ′ge waᵭiñ′gai éga^{n} ᵭúta^{n}qti uwíbᵭa. Ca^{n}′ wéᵭigᵭa^{n}
that you). Horse we have none as very correctly I have told it to you. Well, plan

15 enéga^{n} tĕ qáᵭa gᵭíza-gă.
you have thought it the back again take your own.

NOTES.

75, 10–11. Me pahañga tĕdi ega^{n}qti . . . ᵭanaji^{n}. The addition of ega^{n}qti shows that Ke-ɤreᵭe stayed a very long time (W.). Equivalent expressions are, Mé pahañ′ga ᵭan′di éga^{n}qti ᵭanáji^{n}, and Mé pahañ′ga
Spring first

tĕdítaⁿ ɸanájiⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
the visit.

76, 7, ewaɸaɸĕ-ctĭ-ma, an unusual form of éwaɸáɸĕ-má ctī, from éwaɸĕ.

TRANSLATION.

My friend, these Indians have requested me to deliver a message. My friend, I will tell the words to you in order to tell them to all of you. These Indians have heard a message concerning themselves. After considering the subject, my friend, they have found it difficult for them. In fact, as it is very difficult for them, they have authorized me to speak for them, and so I tell you. At the very beginning of the spring, my friend, you came to the Omaha settlement, and you remained throughout the summer. You fully understand the situation of the Omaha young men. You know everything that they have. As they are without horses (to give away) I have said that what you propose is difficult for them (to perform). The people here have not traveled in any direction among the other tribes, and it has been so all through the winter. Therefore the Indians petition you (not to come). The Omahas fear that if you come you will be full of anxiety, and that you will make them full of anxiety, even those Omahas whom you have as your kindred. So they hope and pray that you will not come. If it does not please you (to stay away from us) the Omahas do not prevent your coming; they merely say that as a sort of petition to you. The Indians here do not have three horses apiece; they have only those [two ?] horses (apiece) which they use in working. We Indians [remember how it has been told about ?] the Indians of the olden times; how they visited one another in consequence of their regarding themselves as related. When they visited one another, they exchanged food and whatever else they had. You will think of that. We do not consider that you will disregard what has been said by me. As we have no horses (to give away), I have told you just how we are situated. Reconsider the decision which you have reached.

GIHÁJĬ TO CORNELIUS RICKMAN. FEBRUARY, 1880.

Íe djúbaqtci wíƌaxe. Aⁿ′baɸé tĕ údaⁿqti égaⁿ iⁿ′ɸĕ égaⁿ,
Word very few I make to you. To-day the very good as I am glad as,

ádaⁿ wabágɸeze wíƌaxe. Kĭ áɸaχíkihíde kaⁿbɸégaⁿ. Wíctĭ
therefore letter I make to you. And you take care of yourself I hope. I too

égaⁿ áaχíkihíde. Kĭ údaⁿqti maⁿbɸiⁿ′. Winá'aⁿ-májĭ iⁿ′taⁿ 3
so I take care of myself. And very good I walk. I have not heard from you now

aⁿ′ba-waqúbe tĕ cáƌĕ gáma. Kĭ edádaⁿ-ctécte íwimáxe
mysterious day the six that many. And whatsoever I asked you about

geɸa$^{n\prime}$ waɸíonaqti ka^{n}bɸégа^{n}. Ki waɸíona tēdíhi ꞑī, wíctĭ
the pl. in. ob., in the past — very plain — I hope. — And — plain — when it shall be, — I too

edáda^{n}-etécte uwíbɸa etégа^{n}. I$^{n\prime}$ta^{n} waqi$^{n\prime}$ha ɸa^{n} wágazúqti
whatsoever — I tell to you — apt. — Now — paper — the ob. — very straight

3 wíđaxu cuɸéaɸe. Íusícta^{n} waqi$^{n\prime}$ha đáxa-májī. Níkaci$^{n\prime}$ga
I write it to you — I send it to you. — To tell a lie — paper — I do not make it. — Person

wabáxuakiɸé ɸiñké wágazu égа^{n} baxúakiɸé. Éskana waqi$^{n\prime}$ha
the one whom I have caused to write something — straight — as — I have caused him to write. — Oh that — paper

una$^{n\prime}$ te′di, uqɸé′qtci ia$^{n\prime}$ɸakiɸé ka^{n}bɸégа^{n} waqi$^{n\prime}$ha wi^{n}. Níka-
you take hold of it — when, — very soon — you send hither to me — I hope — paper — one. — Peo-

6 ci$^{n\prime}$ga ɸiɸíꞑa eti awána′a^{n} ka$^{n\prime}$bɸa, e′a$^{n\prime}$ éi^{n}te. Ci tí tēdíhi ꞑī,
ple — your — too — I hear about them — I wish, — how — it may be. — Again — it has come — by the time that,

wi$^{n\prime}$ cuɸéwikiɸé tá miñke. Wawéa^{n}ɸamáxe teɸa$^{n\prime}$ weámaxe
one — I will send to you by some one. — What you asked me about in the past — I asked about

dega$^{n\prime}$ ɸiñgá-bi, ai.
but — that there are none, — they say.

NOTES.

Cornelius Rickman, a white man, lived at Spring Valley, Monona County, Iowa.

Samuel White or Gihajī, the sender, could speak English. He prefaced the letter with these words: "I have come home. For about three weeks since my return my eyes have been painful. I could not see. Now my eyes are well, and I am in good health (in Omaha, Ictá ɸa^{n} añgígɸaska, i$^{n\prime}$uda^{n}). Let me know how you and all your family are (wakékega, da$^{n\prime}$ctĕa$^{n\prime}$i, *whether several of them are sick*)". Añgigɸaska, *mine is white again*, i. e., no longer red or inflamed. Primary reference is to the cornea, but there is a secondary reference to the *sight*.

77, 1, i^{n}ɸĕ ega^{n}, ada^{n}, etc. When "ega^{n}" is used, "ada^{n}" seems unnecessary. Either one can be used without the other.

78, 7. Wawea^{n}ɸamaxe, etc. The inquiry was about fish.

TRANSLATION.

I write a very few words to you. This is a fair day, and I am glad; so I write you a letter. I hope that you will take care of yourself; I take care of myself. I am prospering. It has been six weeks since I have heard from you. I hope that whatsoever things I have asked you about are very easily understood. By the time that they are so, I too may tell you something or other. I have now written a straightforward letter to you. I have not written a lie in the letter. My amanuensis (i. e., the author) is honest, so I have employed him to write.

I hope that when you receive this letter you will soon reply. I wish to hear how your people are. By the time that your reply comes to me I will send another letter to you. I have made inquiries respecting the things about which you questioned me, but they say that there are none to be had.

ICTAϕABI TO MACA^{N} AND HEQAGA-SABĔ. MARCH 1, 1880.

Mácaⁿ Heqága-sábĕ eϕaⁿ′ba, akíwa wawíđaxúi. Aⁿ′baϕé
Feather Black Elk he too. both I write something to you (pl.). To-day

wiɬaⁿ′bai kaⁿ′bϕa, aⁿwañ′kandiϕé′-qti-maⁿ′. Níkaciⁿ′ga-ma
I see you (pl.) I wish, I am very impatient for it. The people

caⁿ′ eϕégaⁿ-báji ϕaⁿ′ja, wináqtei caⁿ′ wiɬaⁿ′be taí ebϕégaⁿ 3
well they do not think it though, only I at any rate I see you will I think it

umaⁿ′ϕiñka ϕéϕuádi. Níaciⁿ′ga amádi ϕanáji tĕ iⁿϕiⁿ′waⁿpíqti-
year in this. People with the you stood the it was very good for me on that account

naⁿ′ iⁿ′udaⁿ′-qti pí-naⁿ-maⁿ′. Caⁿ′ edáđaⁿ úckaⁿ ϕiñgé hă.
usually very good for me I used to be there. Well, what deed there is none .

Nié aⁿϕiñ′ge anáji. Caⁿ′ e‘aⁿ′ ϕanáji tĕ winá‘aⁿi kaⁿ′bϕa, 6
Pain I have none I stand. Well, how you stand the I hear from you (pl.) I wish,

áđaⁿ wawíđaxúi. Ɬigaⁿ′ha ϕikáge mégaⁿ, ϕí aⁿ′nitaⁿ′i tĕ
therefore I write to you (pl.) about something. O grandfather your friend likewise, you you have treated me the

iⁿ′udaⁿ-naⁿ-maⁿ′. Wiɬaⁿ′bai-máji égaⁿ, waqpáni iϕát’e hă.
it has been usually good for me. I do not see you (pl.) as, poor I die from it .

Aⁿ′baϕé wiɬaⁿ′bai uwíkie agϕiⁿ′ tĕ ókigaⁿ′qti axíđaxe. Wa- 9
To-day I see you (pl.) I talk to you I sit the just like it I make it for myself. Pa-

qiⁿ′ha wiⁿ′ iaⁿ′ϕakiϕé taí. Iⁿc‘ágĕqtei aká wakéga tĕ giní,
per one you will send hither to me. Very aged man the sub. sick the has recovered,

maⁿϕiⁿ′i hă.
he walks .

NOTES.

Ictaϕabi is an Omaha. Macaⁿ and Heqaga sabĕ are Ponka refugees, staying among the Yankton Dakota.

79, 10. Iⁿc‘agĕqtci, Maⁿtcu-naⁿba or Yellow Smoke (Cude-nazi), the father-in-law of Ictaϕabi.

TRANSLATION.

O Feather and Black Elk, I write to you both. I wish to see you to-day, and I am hardly able to wait (till I can see you). The Omahas do not think about visiting you, but I alone think that I will see you this year. Whenever I visited the Yanktons I was always pleased, because I had you for my interpreter. There is no news. I continue in good

health. I wish to hear how you are, therefore I write to you. O grandfather, the way that you and your friend have treated me has always been pleasant to me. As I do not see you, I am dying from poverty. To-day I must content myself with talking to you instead of seeing you. Please send me a letter. The very aged man who was ill (Ma^{n}tcu-na^{n}ba) has recovered, and is able to walk.

TA^{N}WA^{N}-GAXE JIÑGA TO MAWATA^{N}NA. MARCH 5, 1880.

Ca^{n} íe wi^{n}, negíha, ana$^{n'}$b¢i^{n}. Ca^{n} ciñ'gajiñ'ga ¢añká
Well word one, O mother's brother, I am uncertain about it. Well, child the ones who

waᴅáxe ¢añká é . . . Wéawa^{n} niníba uáket'a$^{n'}$ ka^{n}b¢éga^{n}.
I have made them the ones who they Calumet pipe I acquire it I hope.

3 . . . Edáda^{n} ctéctewa^{n} i^{n}¢éckaxe téga^{n} ka^{n}b¢éga^{n} éga^{n} wíb¢a-
What soever you do for me in order that I hope as I pray to

ha^{n} cu¢éa¢e. Wi cañ'gejajiñ ga wi^{n}áqtci ab¢i^{n} éde nújiñga
you I send it to you. I colt just one I had it but boy

t'é ké ga^{n}, nañ'de gípeji éga^{n}, a'í, Mawáda^{n}¢i^{n}. Á¢iñge gáxai.
he lay dead as, heart bad for him as, I gave it to him, Mandan. He parted with it on account of the dead.

NOTES.

Though this letter was dictated in Omaha, most of it was recorded in English at that time, as shown in the translation by the parenthetical sentences.

80, 5. A¢iñge gaxai, the sender gave "wá¢iñge." Ta^{n}wa^{n}-gaxe jiñga gave his colt to Mandan in order that the latter could give it away because of the death of his son.

TRANSLATION.

O mother's brother, I am uncertain about one part of your letter. (I wish to make sure of your meaning. Do you refer only to yourself, or to all the Yanktons? Ask my son, Wiyakoi^{n}. O Wiyakoi^{n}, I hope that you will speak to) my adopted children in your tribe. I hope to acquire a calumet, such as they use in the pipe-dance. (I do not refer to the children for whom I have already had the calumet dance. I put them aside. I wish to enter the house of Mi^{n}xabu, and dance the calumet dance for his children. Speak to him in my behalf. I hope that you will speak to my four adopted children, Mi^{n}xabu and others. Send me a reply to this letter very soon, in fact as soon as you receive this. O Mawata^{n}na, I have your letter, and it is just like seeing you! It delights me!) I send to you to petition to you, as I hope that you will do something or other for me. I had just one colt, but when Mandan's son lay dead, I gave the colt to the father, as he was sorrowful, and he gave it away on account of his dead son.

LION TO MRS. MARY CANFIELD, ASPINWALL, NEBR. MARCH, 1880.

Ɫija$^{n'}$ha, ɸí waji$^{n'}$ ɸíⱡa cki cka$^{n'}$na ɔ̨ĭ, úda^{n} té. ʠagɸí
O sister's daughter, you mind your own you return hither you wish if, it will be good. You have returned

tědíhi úcka^{n} wi^{n} ckáxe taté, níkaci$^{n'}$ga-ma uɸéwi^{n} wacta$^{n'}$be,
at the time deed one you shall do, the people assembled you see them,

uqɸḗqti ka^{n}bɸéga^{n}. Kĭ níkaci^{n} ga-ma bɸúgaqti mañ́gɸe 3
very soon I hope. And the people all erect

ɸanáji^{n}-da$^{n'}$ wánaha$^{n'}$ te hă. "I$^{n'}$na^{n}ha maja$^{n'}$ aɸi$^{n'}$ ɸa^{n}
you stand and (s.) you will pray to them . My mother land she had the ob.

agɸíza-da$^{n'}$ ĕ́di at'é ka$^{n'}$bɸa áda^{n} agɸí. Wáqe ɸiñké, maja$^{n'}$
I take my own and (s.) there I die I wish because I have returned here. White man the st. one, land

uwédiájĭ ábɸixe ɸiñké, wagáqɸa^{n} abɸi$^{n'}$ ékiga^{n}, wai$^{n'}$ɸita$^{n'}$i. 6
in a different place the one whom I took for my husband, servant I have him like it, he works at various things for me.

Kĭ wáqe ɸiñké ta$^{n'}$wa^{n}gɸa^{n} ĕ́di wacka$^{n'}$qti éka^{n}bɸa-májĭ;
And white man the st. one village in making a great effort I do not wish for him;

wawékitáta éga^{n} ma^{n}ɸi$^{n'}$ éka^{n}bɸa-májĭ," ecé te hă. Ha^{n}ɸí,
a deceiver so to walk I do not wish for him, you will say it . Henry,

iéskă, Waha$^{n'}$ɸiñgé, Ibaha$^{n'}$bi, wí céna, i$^{n'}$ba^{n}-bájĭ ɸa$^{n'}$ja, ca$^{n'}$
interpreter, Orphan, Ibaha^{n}bi, I enough, we do not call to him though, yet

ɸiéwajĭ^{n} ckí ɔ̨ĭ, ...
of your own accord you are coming back if,

NOTES.

Though this letter was dictated in Omaha, the parenthetical sentences were recorded only in English.

81, 7. Kĭ waqe ɸiñke, etc. Lion and the other Omahas knew by experience what they had to expect from white men who took Omaha wives. Such men wished to control the tribe. So Mrs. Canfield was asked in this letter to say to the council that she did not wish her husband to have anything to do with tribal affairs.

TRANSLATION.

O sister's daughter, if you, of your own accord, desire to return to this reservation, it will be good. At the time of your return you shall do one thing: I hope that you will not delay seeing all the people assembled. And then you should rise to your feet and petition all the people, thus: "I have returned because I wish to take possession of the tract of land which belonged to my mother, and I wish to die there. The white man whom I took for my husband in another land works at various things for me, just as if I had him as my servant. But I do

not wish the white man to be very prominent in the tribe. I do not wish him to be cheating the Omahas." Henry Fontenelle, Louis Sanssouci, Waha^{n}¢iñge, Ibaha^{n}bi, and I do not invite your husband to come, but if you should come of your own accord (we will ask the agent to attend to the matter, when the question of an agent is settled by the Government. If you postpone action for any time, we shall be unable to say anything more. So I send this in haste. As soon as you get it reply and let us know your decision. When you send this word, my son Henry will come at once with a wagon to get the young pigs which you promised. He sends to you in this letter to ask this favor).

THE OMAHA CHIEFS TO THE COMMISSIONER OF INDIAN AFFAIRS. MARCH 18, 1880.

Gahige said:—I¢ádi¢aí áꝛiđaza^{n}′ wa‘í ga^{n}′¢ai. . . .
Agent by themselves to give to them they wish.

Duba-ma^{n}¢i^{n} said:—Ꝉiga^{n}′ha, pahañ′gadi i¢ádi a^{n}wañ′ga¢i^{n}-
O grandfather, formerly his father we had them

3 na^{n}′i, kĭ edáda^{n} gĕ wéuda^{n}′i etéga^{n}i gĕ we¢éckaxe cka^{n}′na-
usually, and what the pl. in. ob. good for us apt the pl. in. ob. you do for us you wished

na^{n}′i. Kĭ i^{n}′tca^{n}qtci i¢ádi¢aí ¢iñké i¢ágia-máji. Ca^{n}′ i¢ádi¢aí
usually. And just now agent the st. one I do not speak against him. Yet agent

wi^{n}áqtci añgá¢i^{n} tĕ wéteqi héga-báji. Kĭ ta^{n}′wa^{n}g¢a^{n}′ amá
just one we have him the hard for us very. And gentes the pl. sub.

6 ¢éama a^{n}′ba i¢áug¢e cka^{n}′ ma^{n}¢i^{n}′i, kĭ cémujiñ′ga ta^{n}′wa^{n}g¢a^{n}
these day throughout acting walk, and young man gentes

añgúꝛai amá edáda^{n} i¢ádi¢aí ¢iñké ‘í¢ĕ wágaji ꝛĭ, ‘a^{n}′a éga^{n}
our own the pl. sub. what agent the st. ob. to speak about they command us if, reticent because of sure failure so

a^{n}ma^{n}′¢i^{n}i. Ga^{n}′ we¢éckaxaí ka^{n}′a^{n}¢a^{n}′¢ai, ꝉiga^{n}′ha.
we walk. Still you do it for us we hope, O grandfather.

9 *Two Crows said:*—Ꝉiga^{n}′ha, wabáxu wi^{n} i^{n}¢ígaxaí ¢é¢a^{n},
O grandfather, letter one we have made to you this ob.,

éskana níze ꝛĭ, uq¢ĕ′qti qáa¢a a^{n}ná‘a^{n} ka^{n}′a^{n}¢a^{n}′¢ai. Kĭ
oh that you receive it when, very soon back again we hear it we hope. And

wéuda^{n} tá-bi enéga^{n} éga^{n} úcka^{n} gĕ we¢éckaxe-na^{n}′i. Úcka^{n}
that it will be for our good you think it as deed the pl. in. ob. you have done for us usually. Deed

12 gĕ wéuda^{n}′-qti-báji ¢a^{n}′ja, ga^{n}′ “Wiꝛíga^{n} ¢iñké wegáxai,” ga^{n}′
the pl. in. ob. not for our highest good though, still My grandfather the st. one has done it to us at any rate

a^{n}ɸa$^{n'}$ɸai hă. Kĭ úcka^{n} i$^{n'}$tca^{n} wi^{n} weɸéckaxaí hă. . . . Ca$^{n'}$
we think it . And deed now one you (pl.) have done to us . Well,

úcka^{n} gĕ wiɬíga^{n} wada$^{n'}$ba-bájĭ wegáxai ca$^{n'}$ wéteqi na$^{n'}$i
deed the pl. in. ob. my grandfather he does not see us he has done to us well, difficult for us usually

ɸa$^{n'}$ja, i$^{n'}$ta^{n} ɸéceta$^{n'}$ wiɬíga^{n} índé a^{n}da$^{n'}$bĕqti éskana úcka^{n} 3
though, now from this time my grandfather face we see him indeed oh that deed

wéteqi gĕ añgúgɸa añga$^{n'}$ɸai.
difficult for us the pl. in. ob. we tell him of our own we wish.

White Horse said:—Níkaci$^{n'}$ga naxíde-ɸiñgé edábe wáki-
People disobedient also to attend

hídai tĕ wéteqi. Naxíde-ɸiñgé ɣi, edábe wa$^{n'}$da^{n} wákihíde- 6
to them the difficult for us. Disobedient when, also together to cause them to be at-

kiɸaí tĕ wéteqi héga-bájĭ. . . .
tended to the troublesome to us very.

Icta-basude said:— . . . Weɸénicta^{n} ɸa$^{n'}$ja, ca$^{n'}$ wéteqi
You have finished doing it for us though, yet troublesome to us

tĕ añ$'$gui$^{n'}$ɸiɸa añga$^{n'}$ɸai. 9
the we tell it to you we wish.

NOTES.

The parenthetical sentences were recorded only in English.

The ex-agent, Howard White, requested the author to send this letter, as he declined to act after his resignation.

TRANSLATION.

(Gahige said:)—The Indians wish the president to give them their respective agents (one for the Omahas and another for the Winnebagos. If we wish to see our present agent, we become very tired, because he does not come very often from the Winnebago Agency. So we tell this to the Commissioner).

(Duba-ma^{n}ɸi^{n} said:)—Grandfather, we used to have agents, and you generally did for us those things which were calculated to benefit us. But even now I do not speak a word against the agent himself; yet it is very hard for us Omahas to have an agent in common with the Winnebagos. These Omaha gentes are busy throughout the day, and when our young men command us to speak to the agent about anything we hesitate and say nothing, because we can not see him. O grandfather, we hope that you will still do for us (what is beneficial for us).

(Two Crows said:)—O grandfather, we hope that when you receive this letter which we have written to you, we shall very soon hear the reply. You have been doing things for us occasionally as you have considered that they would be beneficial to us. Though they have not turned out to be for our highest advantage, we think. "My grandfather

has done it for us." Just now you have done one thing for us. (We are two tribes, yet you make one agent answer for both of us. This thing which you have done for us gives us much trouble.) Still, though the things which my grandfather has done to us without seeing us are difficult for us to endure, we wish that henceforth we could see the Commissioner face to face and tell him the things which are troublesome to us.

(White Horse said:)—It is troublesome to us to be attended to by an agent who has to watch over a disobedient tribe at the same time. It gives us much trouble to be assigned together with those who are disobedient to the care of a single agent. (We Omahas have been working constantly, as you wish us to act for ourselves. The agent remains about a month at a time at the Winnebago Agency without seeing us, and that is very hard for us to endure.)

(Icta-basude said:)—If a man has two horses, one is apt to excel the other. If one walks straight, he thinks, "I hope that I will always know what is good for me." I am afraid of that nation, the Winnebagos, and I think, grandfather, that from this time on we ought to have separate agents. Though you may have already made all your arrangements for sending a new agent for both tribes, still we wish to tell you how it gives us trouble. (It is hard for us to have no one to attend to our business; so, grandfather, I send this to you to tell you. I think that it would be proper for my agent to live close to us, so that I could go to him and speak about my affairs whenever it becomes necessary. I have asked a man, who is one of your race, to write this. But these are not his words. They are the words of the seven principal men of the tribe.)

(Na^{n}pewaᵹe said:—Grandfather, these men have spoken of the things which give them trouble. We know about the difficulty of having one agent for two tribes, so we ask that a business matter be attended to. There are many of us who would continue to improve the ground, and we would take the advice of a resident agent, and so we would progress in civilization year by year. But as it is now, that is difficult for us to do without an agent. You do something for us because you consider that it will benefit us, but I must tell you that it really injures us. The man beside whom I dwell is disobedient, and to have one agent with him will cause me to be in constant trouble. We do not wish to follow the bad ways of that man, the Winnebago.)

(Fire Chief said:—Grandfather, all these men tell you what is troublesome. You have caused this. I do not accuse my agents. But I do wish you to make a change, giving us an agent of our own, and letting the Winnebagos have one of their own. There are other things hard to be endured, but now I speak only of this subject of separate agents. I hope that I may soon be allowed to visit my grandfather and speak to him face to face about this and other matters. These are my words, not the words of my friend whom I have asked to write this

for me. We write this to you after the resignation of one agent, Howard White, and before the arrival of another agent).

(Duba-ma^{n}ɸi^{n} said:—Grandfather, I send to you to speak about one subject. There is one man here whom I have caused to send news occasionally. Now that he has gone to Washington I have heard bad things about him, and I am afraid of him; *i. e.*, Charles P. Morgan, the interpreter. I hope that when he reaches you, and you receive this letter, you will discharge him from his office at once. The young men have assembled, and they have said so. They have given these words to us seven chiefs, so we send this to let you know what are our wises and those of the tribe).

PAHAÑGA-MA^{N}ɸI^{N} TO HIS BROTHER, SILAS WOOD, NIOBRARA. MARCH 29, 1880.

¿Íde-gáhi Ictá-basúde éɸa^{n}ba úwagiɸaí égа^{n}, núјiñga amá
Fire Chief Icta-basude he too they have told it to them as, boy the pl. sub.

gíca^{n}i. "Ckí te," aí. Núјiñga amá égiɸa$^{n/}$i. Ca$^{n/}$ ga$^{n/}$ ɸéɸu
are satisfied. You will be coming back, they say. Boy the pl. sub. said it to him. Well, at any rate here

ɸagɸí te 'a$^{n/}$ ɸiñgé ɸa$^{n/}$ja, ca$^{n/}$ năn'de gíuda$^{n/}$i ɸagɸí té. 3
you will have returned nothing being the matter although, yet heart theirs are good you will have come back.

¿Lenúga-na^{n}ba, Naxéwaka$^{n/}$, Húpeɸa, Ha$^{n/}$akipa, Maqpíya-
¿Lenuga-na^{n}ba, Naxewaka^{n}, Hupeɸa, Ha^{n}akipa, Maqpiya-

qága, Waka$^{n/}$-ma^{n}ɸi$^{n/}$, Wáta^{n}-náji^{n}, Í^{n}tcañ'ga-ska, ¿Izí ɸinge,
qaga, Waka^{n}-ma^{n}ɸi^{n}, Wata^{n}-naji^{n}, Iteañga-ska, ¿izi-ɸiñge,

Jiñgá-gahíge, kĭ ágaha núјiñga bɸúga ínahi$^{n/}$i. "Ckí te," aí. 6
Boy Chief, and besides (them) boy all are willing. You will be returning they say.

Céna weáɗaha^{n} ɸa$^{n/}$ja, ca$^{n/}$ núјiñga éɸa^{n}ská amá eɸéga^{n}i
Enough I know about them though, yet boy of the size referred to the pl. sub. they have thought it

égа^{n}, uwíbɸa cuɸéaɸĕ. . . .
as, I tell it to you I send it to you.

TRANSLATION.

The young men are satisfied because ¿ede-gahi and Icta-basude have told them. They say, "You can return (to the Omaha Reservation)." The young men have said this to (Fire-Chief and Icta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. ¿Lenuga-na^{n}ba, Naxewaka^{n}, Hupeɸa, Ha^{n}akipa, Maqpiya-qaga, Waka^{n}-ma^{n}ɸi^{n}, Wata^{n} naji^{n}, Iteañga-ska, ¿izi-ɸiñge, Jiñga-gahige, and all the other young men are willing, and they say, "You can return." I do not know any more about them, but I send to tell you what the young men, including all those of that size (?), have thought. (I am going away in seven days. This is the last letter that I will send you before I leave.)

ACAWAGE, A PONKA CHIEF, TO SOME PONKAS AT CARLISLE, PA. DECEMBER, 1880.

Núǰiñga nañkáce, wiɻa$^{n'}$be cubɸé taí miñke. E'a$^{n'}$ ɸanáǰi^{n}
Boy ye who are. I see you I will go to you (pl.). How you stand

tĕ ga$^{n'}$ íwiɗaha$^{n'}$ taí miñke. Edáda^{n} níta^{n}i gĕ nípi ɻĭ,
the at any rate I will know about you. What you work at the pl. in. ob. you do well if,

3 íwiɗaha$^{n'}$ ka$^{n'}$bɸa-qti-ma$^{n'}$ (ʃ)í waɸáɻiǧíta^{n}i tĕ ɸíuda$^{n'}$i étai
I know about you I have a strong desire. You you work for yourselves the it ought to be good for you

áha^{n} ebɸéga^{n}. Kĭ nípi ɻĭ, a$^{n'}$qtiɸaɻiɸéga^{n} taí. Kĭ úɸita^{n}
! I think it. And you do it well if, you will think highly of yourselves. And work

wáǫe aɸi$^{n'}$i gĕ áɸakípa-na$^{n'}$ tai. Ca$^{n'}$ wiɻa$^{n'}$be otéga^{n}, Kagé.
white people they have it the pl. in. ob. you meet (them) regularly will. Well, I see you apt, O Fourth-son.

6 Cubɸé ka$^{n'}$bɸa. Wiɻa^{n} be ka$^{n'}$bɸa. Waqi$^{n'}$ha ɸa^{n} níze ɻĭ, éga^{n}-
I go to you I wish. I see you I wish. Paper the ob. you receive it when, just

qti waqi$^{n'}$ha wi$^{n'}$ uqɸé'qtei ɸéɸuádi tia$^{n'}$ɸakiɸé ka^{n}bɸéga^{n}.
so paper one very soon to this place you send it here to me I hope.

NOTE.

This letter and the next three were dictated by the Ponka delegation when in Washington, prior to the departure of the writer (with the Ponka Commission appointed by President Hayes) to the Indian Territory and Nebraska. The four members of the Commission were Generals Crook and Miles, and Messrs. Stickney, of Washington, and Walter Allen, of Boston.

TRANSLATION.

O you boys, I will go to see you. At any rate, I will know how you are. I have a strong desire to know whether you are doing your work well. I think that if you work for yourselves it ought to be advantageous to you! And if you do it well, you can think highly of yourselves. You ought to undertake the different occupations of the white people. O fourth-son, I may see you. I wish to go to you. I wish to see you. When you receive this letter, I hope that you will send me very soon a letter just like it to this place.

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER SUSANNE. DECEMBER, 1880.

Iɬíga^{n}ɸaí akádi na^{n}ba$^{n'}$ ĕ'di añgáhii, añgúañkiaí Kĭ
Grandfather to the sub. twice there we reached here, we talked to him. And

edáda^{n} añgáxai tĕ ceta$^{n'}$ wágazuáji. Edáda^{n} wi^{n} náwagiɸaí
what we have done the so far is not straight. What one they have told it to us

éde, wiñ'kai ɔɬī, ca$^{n'}$ca^{n} ɔɬī, năn'de ɸíuda^{n} etéga^{n}. Kĭ *Monday* 3
but, they speak truly if, always if, heart good for you apt. And Monday

tĕ'di edáda^{n} wágazua$^{n'}$ɸĕ taí. Cĭ ĕ'di wéba^{n}i. Ca$^{n'}$ ciñ'ga-
on what we will make it straight. Again there they have called us. And child-

jiñ'ga ɸañká ctĭ wi$^{n'}$ nié da$^{n'}$ctĕ t'a$^{n'}$ ɔɬī, wazéɸĕ úwawéci
ren the ones who too one pain perhaps has it if, doctor pay for many

waɸá'i taí. Égiɸe a^{n}ɸa$^{n'}$ɸana$^{n'}$pĕ taí. Kĭ céna íe tĕ cuɸé- 6
you give to them will. Beware you fear me on account of it lest. And enough word the I send

wikiɸé. Na^{n}péɸihi ɔɬī, úɸizĕ tĕ'di wagáxe ɸizá-gà. A^{n} ba
to you. You hungry if, issue of rations at the debt take it. Day

cañgágɸe taité iɸápaha^{n}-máji. Ata$^{n'}$ wágazu iɸápaha^{n} tĕ-
we shall start back to you I do not know it. When straight I know it by

díhi ɔɬĭ, cuɸéaɸĕ tá miñke. Éskana úda^{n}ɢti wigíua^{n}baí 9
the time when, I will send it to you. Oh that very good I see you (pl.) my own

ka^{n}bɸégа^{n}.
I hope.

TRANSLATION.

We have gone twice to the White House, where we spoke to the President. What we have done is not yet settled. They have told us one thing, and if they speak truly, and it continues, it ought to make you rejoice. We may reach a satisfactory conclusion on Monday next. On that day have we been invited (to go again to see the President). If one of the children becomes ill, employ the doctor and pay him. Do not wait to consult me! I have written you enough. Should you be hungry, get food on credit, which you can repay at the time of the issue of rations. I do not know on what day we shall start back to you. When I receive positive information on this point I will send you a letter. I hope to see you all in good health when I reach home.

MA^{N}TCÚ-HI^{N}-QTI, A PONKA, TO HIS WIFE MI^{N}-AKANDA. DECEMBER, 1880.

Iɬígaⁿϕaí akádi naⁿbaⁿ′ aⁿgáhii. Cetaⁿ′ wágazuájĭ. Wágazu
Grandfather to the sub. twice we reached there. So far it is not straight. Straight

tĕdíhi ᴝĭ, údaⁿ etégaⁿ áhaⁿ ebφégaⁿ. Wanágφe φañká éskana
by the time that, good apt ! I think it. Domestic animals the ones oh that

3 iⁿφiñ′kihídai kaⁿbφégaⁿ núǰiñga amá isañ′ga wiwíɬa amá.
they attend to mine I hope boy the (pl.) sub. his younger brother my own the (pl.) sub.

Ciñ′gajiñ′ga wiⁿ′ nié daⁿ′ctĕ t'aⁿ′ ᴝĭ, wazéφĕ úwawéci
Child one pain even he has it if, doctor pay

waφá'i taí. Égiφe aⁿφaⁿ′φanaⁿ′pe taí. Φéφuádi φiñké cetaⁿ′
you will give it to them Beware lest you fear me on account of it In this place the one who so far

6 agíɬaⁿbĕ′-ctĕwaⁿ-májĭ. Naⁿɔnaⁿ′ aⁿφiⁿ′. Iⁿ′tcaⁿ wáφiⁿ. Agí aká
I have not even looked at him, my own. Feet slipping we are. Now they have us. The one who is coming back

akíwa uáwagíbφa. ɻaⁿ′be tat éskaⁿ eφégaⁿi. Gaⁿ′ φictaⁿ′i
both I have told it to them. I shall see him they think it probable. And they finish it

tĕdíhi ᴝĭ, wágazu φaná'aⁿi etégaⁿi, cénujiñ′ga-mácĕ. Údaⁿ
by the time that straight you hear it apt, O ye young men. Good

9 daⁿ′qti égaⁿ Iɬígaⁿφaí aká wéφadaí. Wágazuájĭ égaⁿ céhe
beyond measure so Grandfather the sub. mentioned to us. Not straight as I have thought so

cetaⁿ′ wágazu tĕ aⁿφaⁿ′bahaⁿ-bájĭ. Kĭ aⁿ′ba cagφé tĕ ctĭ
so far straight the we do not know about it. And day I go homeward the too

iφápahaⁿ-májĭ.
I do not know it.

NOTES.

88, 3, nujiñga ama isañga wiwiɬa ama, an unusual expression: nujiñga ama wisañga ama might have been used. See letter of Macaⁿ-skă, on a subsequent page.

88, 5. Φeφuadi φiñke, Caφu, one of his children at Carlisle, Pa.

88, 6. Agi aka akiwa, probably Inspector Haworth and the agent, who returned to the Ponkas in Indian Territory in January, 1881.

TRANSLATION.

We have gone twice to the President's House. Our business has not yet been settled. When it is settled I think that it may be good! I hope that the young men, my younger brothers, will attend to my stock in my absence. If one of the children becomes ill, employ the doctor and pay him! Beware lest you refuse through fear of me! I have not yet even looked at the one who is here, my relation. We had to pass by him without stopping. The officials are keeping us at present (and

we have no chance to see any one else). I have told it to both of those who are coming back (?). They think that I shall see him. O ye young men, you may hear it correctly by the time that they complete the affair. The President mentioned to us something that was good beyond measure. I have said above that it was not yet settled; we do not know all about it. Nor do I know on what day I shall start homeward to you.

MA^{N}TCÚ-HI^{N}-QTI TO CA¢Ú, AT CARLISLE, PA. DECEMBER, 1880.

Ɠéɸu atí hă, Iɬíga^{n}¢aí ɬíi te′di. Wiɬa$^{n'}$be ka$^{n'}$b¢a-qti-ma$^{n'}$
Here I have come here . Grandfather village to the. I see you I strongly desire

éde, wina$^{n'}$ɔna^{n} atí. Iɬíga^{n}¢aí aká wiɬa$^{n'}$be ka$^{n'}$b¢a ɔɬĭ, 3
but, I passed by you I came here. Grandfather the sub. I see you I wish if.

uáwagíb¢a ɔɬĭ, ínahi^{n} ɔɬĭ, wiɬa$^{n'}$be etéga^{n} hă. Ɠíji$^{n'}$ɸĕ aká
I tell it to him if, he is willing if, I see you apt . Your elder brother the sub.

etĭ éga^{n} ¢iɬa$^{n'}$cka aká etĭ waĩ′gi¢e aĩgátii. E′a$^{n'}$ aĩɔíg¢iwa-
too so your sister's son the sub. too all we have come here. How we correct it for

gázu aĩgátii edáda^{n} a^{n}¢íta^{n} aĩgátii a^{n}¢íeta^{n} tĕdíhi ɔɬĭ, a^{n}¢í- 6
ourselves we have come here what we work at we have come here we complete it it arrives there when. we see

da^{n}be etéga^{n}i hă. Wácka^{n}-égañ-gă ɛ́che. Wáqe amá
you apt . Do make an effort I think and say that. White people the pl. sub.

¢iga$^{n'}$zai tĕ úda^{n} ¢iga$^{n'}$zai e wi$^{n'}$ nípi ɔɬĭ′jĭ, wa¢íqpaniä′jĭ
have taught you the good they have taught you that one you do well if, you not poor

etéga^{n} hă. A$^{n'}$ba wi$^{n'}$ wiɬa$^{n'}$ba-májĭ tĕ′ i$^{n'}$teqi′-qti-na^{n}-ma$^{n'}$ 9
apt . Day one I do not see you the (=as) it is usually very troublesome to me

¢a$^{n'}$ja, ca$^{n'}$ égi¢e ¢ani$^{n'}$ɬa né kĕ′ɬa edáda^{n} úda^{n} wi$^{n'}$, íɸa¢ĕ-
though, yet behold you live you go on account of what good one, you can

wáɸĕ wi^{n} gáxeɛ́iki¢aí ɔɬĭ ákihída-gă. Enáqtei úda^{n} eb¢éga^{n}.
find it one they cause you to make it if attend to it. It only good I think it.

Níkaci$^{n'}$ga uké¢i^{n} a^{n}ma$^{n'}$¢i^{n} ke¢a$^{n'}$ ¢iñgé: wáqe amaɬáɸica^{n} 12
Indian common we walked along (as a road) in the past there is none; white people on the side of the pl. sub.

a^{n}ma$^{n'}$¢i^{n}i é wé¢ig¢a^{n} eɬá kĕ wiañ′guhaí. Kĭ ɛ́ĕ hă, wáqe
we walk it plan their the ob. we follow them. And that is it . white people

amá edáda^{n} ¢iga$^{n'}$zai ɔɬĭ, nípi ɔɬĭ, wéɔna^{n}a^{n}¢ákiɸé taté Ka-
the pl. sub. what they teach you if, you do it well if, you shall cause *me* to be thankful. O

géha, wáni^{n} niñké ciñ′gajiñ′ga wiwíɬa éskana ¢a′ɛ́i^{n}¢i$^{n'}$¢akiɸé 15
friend, you who keep them child my own oh that you purposely cause him, my own, to be pitied

ka^{n}bϕégа^{n}. Wíbϕaha^{n}, ϕigáqϕa^{n} ϕiñkē$^{\prime}$ eti akíwaqti wíbϕaha$^{n\prime}$i
I hope. I pray to you, your wife the one who too both, indeed I pray to you (pl.)

céhe. A$^{n\prime}$ba ϕéϕuádi Iɬíga$^{n}\phi$aí ědi atí, ɻí eɬá tě. Kĭ e'a$^{n\prime}$
I think and say that. On this day Grandfather there I have come, house his the ob. And how

3 ni^{n} kě agíɬa^{n}be ka$^{n\prime}$bϕa. "Úda^{n}qti naji$^{n\prime}$ áha^{n}" ebϕégа^{n} ɻĭ,
you are the I see him, my own I wish. Very good he stands ! I think it if,

i$^{n\prime}\phi$ěqti-ma$^{n\prime}$ etégа^{n}.
I am very glad apt.

NOTES.

89, 7. Wacka^{n}-egañ-gă, cehe. Rather, Waϕáćka^{n} téga^{n} céhe, *I say*
you persevere in order that I say that (which I think),

that in order to incite you to persevere. (G.)

89, 10. ca^{n} egiϕe ϕani^{n}ɬa, etc. Another reading is as follows: ca$^{n\prime}$ égiϕe úda^{n} wi$^{n\prime}$ iϕaϕěwáϕě-na$^{n\prime}$ hă. Kĭ edáda^{n} wi$^{n\prime}$ gáxeϕíkiϕaí ɻĭ, ákihídagă, *yet you can be finding something good very often* (i. e., you can be learning something else). *And do you attend to what they cause you to do.* (G.)

90, 3, agiɬa^{n}be. Rather, wigíɬa^{n}be, *I see* you, *my own*, if ni^{n} (you are) be retained. But as this seems to be addressed to Captain Pratt, it would be better to read, "Kĭ e'a$^{n\prime}$ éi^{n}te agíɬa^{n}be ka$^{n\prime}$bϕa, *I wish to see* (my kinsman and learn) *how he is.*"—Author.

TRANSLATION.

I have come hither to Washington. I have a strong desire to see you, but I passed you in coming (and I could not stop). As I wish to see you, if I tell the Commissioner and he is willing, I may see you. All of us have come, including your elder brother and your sister's son. We may see you after completing the work for which we came, that is, the straightening of our affairs in some manner. I say what I think in order to urge you to persevere. If you do well one of the good things which the white people teach you, you may become rich. Though it generally gives me much trouble not to see you for a single day, yet when they cause you to do one good thing, one thing which you can find, for the sake of your improvement, attend to it! I think that alone is good. There is no chance for us to continue to live as Indians, as we have been doing in the past: we walk towards the white people, and we follow them in carying out their plans. That is it: you shall make me thankful to you if you do something well when the white people teach it to you. O friend, you who have the control of the Indian children (Capt. Pratt), I hope that you will cause my child to be treated kindly. I have said what I think because I petition to you and your wife too. On this day I have come to Washington, and

I have come to the house of the President. I wish to see you and observe how you are. If I think, "He is doing very well!" I shall have good cause for joy.

MA^{N}TCU-NIJA TO MRS. AMOS ROSS. JANUARY, 1881.

ɸisañ′ga	t′e	tĕ′	ɸiha^{n}′	xagé	xigɸát′e	ɸé.	Nă,	ɸusí	
Your younger brother	is dead	the (=as)	your mother	weeping	she kills herself by crying.	she goes.	Why! (Alas!)	Lucy	
Ájuɸíki	eɸa^{n}′ba,	ɸigíta^{n}ba-bájĭ	gíteqi	héga-bájĭ.	ɸ′éaka	3
Angelique	she too,	she does not see you (pl. obj.), her own	it is very difficult for her to bear.		This one	
Sam	aká	wa′ú	wi^{n}	úda^{n}qti	gɸă^{n}′i,	ciñ′gajiñ′ga	t′a^{n}′i,	nújiñga.	
Sam	the sub.	woman	one	very good	he married her,	child	he has,	boy.	
ɸisañ′ga	t′e	tĕ′	cañ′ge	wíta	úda^{n}qti	wi^{n}	ɸiñgéaɸĕ.	ɸiha^{n}′	
Your younger brother	is dead	the (=as)	horse	my	very good	one	I have given away.	Your mother	
waqpániä′jĭ	úda^{n}qti	juágɸe.							
not poor	very good	I am with her.							

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujañgedabi. The latter was the mother of Lucy Gayton (now the wife of Rev. Amos Ross), a ward of the writer in 1872–'73. Mrs. Ross is with her husband, who is a Santee Dakota, and also a missionary to the Dakotas at Pine Ridge Agency.

91, 1. ɸisañga, *McClellan Gayton*, who died in 1880. Ajuɸiki, *Angelique*, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. *Sam*, Má′a-jiñ′ga, *Little Cottonwood*, or *Sam Gayton*, was the half brother (by the same mother) of Lucy, Mac, and Angelique.

The last two sentences were not recorded in Ponka.

TRANSLATION.

Your mother is going to cry herself to death, as she has heard of the death of your younger brother. Alas! Lucy and Angelique! she is in sore trouble because she can not see you. Sam has married a fine woman, and they have a child, a boy. When I heard that your younger brother was dead, I gave away one of my best horses. I live with your mother very comfortably, as we are not poor. (Send your two pictures to your mother very soon. I wish your husband to send me a red Catlinite pipe by mail.)

MACA^{N}-SKĂ TO SEDA^{N}-SABĔ.

Maja$^{n'}$ ¢é¢u añgáti tĕ'di, uq¢ĕ'qtci ¢ag¢é. Uma$^{n'}$¢iñka
Land here we came when, very soon you started back. Season

wi$^{n'}$ ĕ'ɬa ¢anáji^{n} 'i¢á¢ĕ. "Maja$^{n'}$ úda^{n} ctéctĕ anáji^{n} ɤĭ,
one there you stand you spoke of it. Land good soever I stand if,

3 ca$^{n'}$ mé tĕ'di atí tá miñke Atí tĕdíhi ɤĭ, maja$^{n'}$ ¢a^{n} ub¢á
yet spring when I will have come hither. I have come hither by the time that, land the cv. ob. I tell about it

atí tá miñke," ecé. Cémujin'ga ¢i¢íɬa-ma ¢éama nié eté ¢iñgaí.
I will have come hither you said. Young men those who are yours these (sub.) pain even they have none.

Wa'ú ¢i¢íɬa ctĭ wá¢ixa-bájĭ. Nié t'a$^{n'}$i tĕdíhi ɤĭ, níɬa ewé-
Woman your too she has not taken (another) husband. Pain it abounds by the time that, alive I have

6 ka^{n}b¢á-qti-ma$^{n'}$ etéga^{n}. Wi^{n}étĕwa^{n} ciñ'gajiñ'ga uíqpa¢a-bájĭ
a strong desire for them apt (?). Even one children they did not lose him

¢iji$^{n'}$¢ĕ amá ctĭ akíwa. A$^{n'}$ba¢é ¢isañ'ga aká ɖéje-hi$^{n'}$-t'a^{n}
your elder brother the (pl. sub.) too both. To-day your younger brother the (sub.) ɖéje-hi$^{n'}$-t'a^{n}

wa¢íta^{n}i. Ga$^{n'}$ júga wíqti miñké i$^{n'}$teqi, iɬañ'ge wiwíɬa t'e
he works (at various things). And body I-very I-who difficult for me, his sister my died

9 nugéädi. Ciñ'gajiñ'ga wiwíɬa ctĭ t'é. Wa'ú wiwíɬa ctĭ t'é.
last summer. Child my too died. Woman my too died.

Áda^{n} i$^{n'}$ta^{n} tĕ nié ctĕwa$^{n'}$ ¢iñgé wa'ú ctĭ ájĭ ab¢i$^{n'}$. Wisí¢ĕ
Therefore now the pain soever there is none woman too another I have her. I think of you

tĕ i$^{n'}$teqi héga-májĭ-na^{n}-ma$^{n'}$. A^{n}¢ási¢a¢éga^{n} ¢á¢i^{n}cé, waqi$^{n'}$ha
the troubles me not a little with reference to me, usually. You remember me somewhat you who move, paper

12 ia$^{n'}$¢aki¢éga^{n} eté ɤĭ. I$^{n'}$ta^{n} cag¢á-májĭ taté ĕdí hi, wanáce
you send it to me ought. Now I shall not start to the place where you are there it has reached, policeman

uéhe, ma$^{n'}$zĕskă wawéci iñgáxai. Wawéci iñgáxai tĕ'di Iɬíga^{n}-
I follow it, money pay they have made for me. Pay they made for me when Grand-

¢aí aká cañ'ge wi^{n} a^{n}'íi. Ɗatí wíka^{n}b¢-éde, cañge i¢a$^{n'}$wiki¢-
father the sub. horse one he gave it to me. You come I wished for you, but, horse I put aside for you,

15 éde, ma^{n}¢a$^{n'}$i, áda^{n} wícti waqi$^{n'}$ha cti wíɗaxa-máji. áakihída-
but, it was stolen, therefore I too paper too I did not make for you, I paid no attention

májĭ. Ta$^{n'}$wa^{n}g¢a^{n} amádi wáakihíde. Wa'ú wi^{n} ag¢ă$^{n'}$ ché
to it. Nation among them I attend to them. Woman one I married her I said

¢iñké, A$^{n'}$pa^{n}-ɬañ'ga igáq¢a^{n} jiñgá ¢iñké, é ag¢ă$^{n'}$, é ab¢i$^{n'}$.
the one who, Big Elk his wife small the one who, her I have married her, her I have her.

NOTES.

Dictated at Ponka Agency, Ind. T., in January, 1881. Sent to another Ponka, Seda^{n}-sabĕ or Ma^{n}tcu daϕi^{n}, then at the Old Ponka Reservation, in Dakota, on the Niobrara River. The style is not that of the usual Ponka, e. g., itañge wiwiɲa t'e (92, 8), instead of wiɲañge i^{n}t'e; ciñgajiñga wiwiɲa ctĭ t'e (92, 9), instead of ciñgajiñga ctĭ i^{n}t'e; wa'u wiɲa ctĭ t'e (92, 9), instead of wa'u ctĭ i^{n}t'e: though both forms are used, *fide* G., an Omaha.

92, 2. Maja^{n} uda^{n} ctecte, etc. The words of Seda^{n}-sabĕ, who had promised to return to the Indian Territory within a year and tell his people about the land on the Niobrara. Maja^{n}′ ϕa^{n}′ úda^{n} anáji^{n} etécte-
Land the good I stand notwith-

wa^{n}′ ca^{n}′ mé tĕdíhi ɣĭ, atí tá miñke. Atí tĕdíhi ɣĭ, maja^{n}′ ϕa^{n}
standing yet spring by the time that when, I will have come. I have come by the time that when, land the

ubϕá atí tá miñke. (G.)
I tell about it I will have come.

92, 11. A^{n}ϕasiϕaϕega^{n} ϕaϕi^{n}ce, etc. Two readings of equal value given by G.: A^{n}ϕasiϕaϕéga^{n} ϕaϕi^{n}cé i^{n}te waqi^{n}′ha ia^{n}′ϕakiϕé'ga^{n} eté ɣĭ,
You remember me somewhat you who move perhaps paper you send to me a little ought,

and, A^{n}ϕásiϕaϕe ϕaϕi^{n}cé éi^{n}te, waqi^{n}′ha ia^{n}′ϕakiϕé eté ɣĭ ("éga^{n}" being
You remember me you who move perhaps, paper you send to me ought somewhat (*or*, a little)

omitted).

TRANSLATION.

You started back to the Old Agency very soon after we reached this land. You spoke of remaining there a year. You said, "Even if I continue to prosper in that land, I will return hither next spring and tell about that land." These young men, who were your associates, are well. Your wife, whom you left here, has not taken another husband. Should there be much sickness here, I will do what I can to enable them (your wife and other relations?) to live. Neither one of your two elder brothers has lost even a child. Your younger brother, ¿Ieje-hi^{n}-t'a^{n}, is working to-day. I myself have had trouble: my sister died last summer. Then my child and my wife died. Therefore, now, that there is no sickness (here), I have another wife. When I think of you I am continually in great trouble. You who continue to think of me should send me a letter. The time has now come when I can not go to see you, as I have joined the agency police force. For this work I receive pay in money. When they paid me the money the Commissioner of Indian Affairs gave me a horse. I have wished you to come to this place, and so I reserved the horse for you, but it was stolen. Therefore I did not send you a letter. I paid no attention to it. I am paying attention to the affairs of the tribe. (I have been wishing to send you a letter, and now a man has come who can write for me. Send me a letter quickly, as soon as you receive this, and let me know

how you are, O brother-in-law, Black Elk. I remember you, too, O Black Elk. I have no relations. I remember you always, and also your wife. Send me a red Catlinite pipe very soon. When you visit my Dakota relations, let me know whether they give you any horses.) The woman whom I said that I have married is the younger wife of (the late) Big Elk. I married her. I have her.

MA^{N}TCU-HI^{N}-QTI TO LENUGA-SABĔ, AT PONKA AGENCY, IND. T. JANUARY, 1881.

Maja$^{n'}$	kĕ	wćahidĕ′qti	ɸéɸu	atí,	Nicúde	kĕ	aa$^{n'}$bɸa	atí,		
Land	the (lg. ob.)	at a great distance	here	I have come,	Missouri River	the (lg. ob.)	I abandoned it	I have come		
Isa$^{n'}$yati	maja$^{n'}$	ɸaí	kĕ′ɲa.	Edáda^{n}	ɸita$^{n'}$i	te	ata$^{n'}$	ɸicta$^{n'}$	ɔɪ′jĭ,	
Santee	land	their	at the.	What	they work	the	how long	they finish it	if,	
3 cakí	tá	miñke	áha^{n},	cbɸéga^{n}	ɸa$^{n'}$ja,	nié	at‘a$^{n'}$	tégа^{n}-na^{n}-ma$^{n'}$,		
I will reach you again	! (in soliloquy)		I think it	though,	pain	I have	apt	at intervals	I use,	
a^{n}wañ′kega	tá	miñke	áha^{n},	cbɸéga^{n}	agɸi$^{n'}$.	Ciñ′gajiñ′ga	ɸañká			
I shall be sick			! (in soliloquy)	I think it	I sit.	Children	the ones who			
nié	t‘a^{n}	ɔɪ′jĭ,	wawéci	tĕ	áonizájĭ	etéde.	Ceta$^{n'}$-na^{n}	pí-majĭ		
pain	they have	if,	pay	the	you should not have grasped it lightly.		So far	I have not reached there		
6 hă,	bɸé	ɸan′di	áda^{n}	wágazuájĭ	ca^{n}té	waqi$^{n'}$ha	ɸa^{n}	cúɸeáɸĕ.		
I go	(the land) to which	therefore	not straight	while yet (*or*, at present so)		paper	the ev. obj.	I send it to you.		

NOTES.

Ma^{n}tcu-hi^{n}-qti and Cahieɸa were the two Ponkas appointed, with Peter Primeau, the interpreter, as an embassy to Standing Bear and the other Ponkas at Niobrara. They were sent to urge them to return to the rest of the tribe. The proposal was rejected. Ma^{n}tcu-hi^{n}-qti was sick after sending this letter.

94, 5, aonizajĭ etede (Ponka) =anizajĭ etede (*or*, etega^{n}, Omaha—G.). This means the very opposite of its literal rendering. Compare, waɸaha pĕjiqti, *very bad clothing* (said in praise of good clothing), waɸate piäjiäjiqtci, "*food very-not-bad*," *very good food* (said of food that is bad).

TRANSLATION.

After traveling a great distance I have reached here, near the Santee Reservation, having left the Missouri River. I have thought, "When the business to which they are attending is transacted, I will return to you;" but now I am thinking, "I am inclined to be ill (*or*, I have frequent indications of coming illness). I shall be ill." When the chil-

dren were ill, you should have given a large payment to the Indian doctor. I have not yet been to the place of my destination, therefore I send a letter to you before the business is settled.

CAHIEϕA TO CAÑGE-QϕA. JANUARY, 1881.

ϕi$\imath$a$\tilde{n}$'ge nié t'a$^{n'}$ χĭ'jĭ, ca$^{n'}$ pi ésa χĭ'jĭ ákihíde mak'a$^{n'}$
Your sister pain she has if, yet again lasting longer than was anticipated if, attending to it medicine

'íwakiϕá-gā, wáqe wazéϕĕ uíϕa-gā. Gasáni ha$^{n'}$ega$^{n'}$tce χĭ,
cause them to give to her, white man doctor tell it to him. To-morrow morning when,

mi$^{n'}$da^{n}be sáta^{n} cáđe da$^{n'}$ctéa$^{n'}$, Ma^{n}teú-náji^{n} $\imath$a$^{n'}$be etéga^{n}. 3
hour five six or, Standing Bear I see him apt.

Kĭ ĕ'di ϕiádi ma$^{n'}$zĕ ućti^{n} éga^{n} $\imath$a$^{n'}$be taté ebϕéga^{n}, Petáxa.
And there your father iron I bit it for him as I see him shall I think, Live Coal.

NOTES.

Cahieϕa was a Yankton by birth. He married a Ponka woman and was adopted into the tribe. His son Cañge-qϕa (Edward Jones) was one of the author's scholars in 1872–'73. This letter was sent to Ponka Agency, Ind. T.

75, 1, mak'a$^{n'}$, usually pronounced maka$^{n'}$.

75, 4. Petáxa, in Riggs's notation Petaga, probably a brother of Cahieϕa. The name is equivalent to the Ponka "$\mathcal{J}$ede-zi."

TRANSLATION.

Should your sister become ill and the illness last much longer than the first symptoms indicate, let them attend to her and give her medicine, besides telling the white doctor to prescribe for her. I may see Standing Bear to-morrow morning at five or six o'clock. After that I will telegraph to your other father, Live Coal, whom I think that I shall visit.

MA$^{\text{ŠN}}$TCU-HI$^{\text{ŠN}}$QTI TO A$^{\text{ŠN}}$PA$^{\text{ŠN}}$-SKA, OMAHA AGENCY, NEBR. JANUARY, 1881.

A$^{n'}$baϕé wi$\imath$a^{n} be ka^{n}bϕéga^{n}-qti-ma$^{n'}$ éde wina$^{n'}$$\jmath$a^{n} pí. Isa$^{n'}$-
To day I see you I have a strong inclination but I missed you as I walked I was coming this way. San-

yati maja$^{n'}$ kĕ'di atí hă. Kĭ é gá$\imath$a Macté maja$^{n'}$ kĕ'$\imath$a 6
tee land at the lg. obj. I have come . And that at that unseen place Warm land to the

bϕé χĭ, edáda^{n} wi^{n} wégaska$^{n'}$$\phi$ĕ a$^{n'}$$\phi$agáji. Macté maja^{n} ϕa^{n}
I go if, what one to test it you commanded me. Warm land [=Indian Territory.] the cv. obj.

uágaca^{n} hắ éde i$^{n'}$tca^{n} b¢ícta^{n}. Áda^{n} ĕ'di ag¢i$^{n'}$ tá miñke.
I traversed it . but now I have finished it. Therefore there I sit I will.

Na'añ'-gắ. Níaci$^{n'}$ga amá b¢úga égi¢a$^{n'}$i, áda^{n} Ma^{n}tcú-náji^{n}
Hear thou it! People the pl. sub. all they have said it to him, therefore Standing Bear

3 ¢iñkĕ'di b¢é. ₵éama níaci$^{n'}$ga amá wa¢i¢uta^{n} amádi ĕ'di
to the st. an. obj. I go. These persons the pl. sub. they pull things straight among those who do it there

ma^{n}b¢i$^{n'}$, a$^{n'}$¢i^{n} a¢aí. Kĭ e'a$^{n'}$ gáxe tá-aka tĕ' Ma^{n}tcú-náji^{n}
I walk, having me they go. And how perhaps he will do it (speaker is uncertain) Standing Bear

aká ĕ'di pí tĕ'di. Kĭ é i¢ápaha^{n} ka$^{n'}$b¢a b¢é. Kĭ níaci$^{n'}$ga
the sub. there I reach him when. And that I know it I wish I go. And people (Indians)

6 Pañ'ka amá ¢a'é¢i¢e tcábe, aná'a^{n}, júga ¢íqtci. Ga^{n} edáda^{x}
Ponkas the pl. sub. they (?) pitied you very, I heard it, body your very self. And what

we¢éckaxe te¢a$^{n'}$ gisí¢ai éga^{n} ¢a'é¢i¢ĕ-na$^{n'}$i: é gátĕ uwíb¢a
you did for us in the past they remember it as they have usually pitied you: that that thing I tell you

ka$^{n'}$b¢a-qti ga$^{n'}$ uwíb¢a. Kĭ ¢é¢u usní kĕ'di ma^{n}b¢i$^{n'}$ te¢an'di
I wish very so I tell you. And here cold in the I walked in the past

9 a^{n}wa$^{n'}$qpani-na^{n}-ma$^{n'}$ a^{n}cta$^{n'}$be-na$^{n'}$i hắ. I$^{n'}$tca^{n} Macté maja$^{n'}$
I was usually poor you saw me regularly . Now Warm land

kĕ'ta pí tĕ'di a^{n}wa$^{n'}$qpani-máji miñké áha^{n}, eb¢égа^{n}. Ta'éskă
to the I reached there at the past time I am not poor I who sit ! (in thought) I think. Cows (oxen)

áhigi wáb¢i^{n} hắ. Cañ'ge ctĭ áhigi wáb¢i^{n} hắ, maja$^{n'}$ ¢a$^{n'}$
many I have them . Horse too many I have them . land the

12 ctĭ úda^{n}qti ab¢i$^{n'}$, ti tĕ' ctĭ sagíqti ab¢i$^{n'}$. Waqi$^{n'}$ha ¢a^{n}
too very good I have it, house the tall obj. too very firm I have it. Paper the .

i^{n}¢éna-na^{n} ¢a$^{n'}$ja, wi'í-májĭ; a$^{n'}$ba¢é wi'í hắ. Ga$^{n'}$ wiꞇa$^{n'}$be
you begged of me usually though. I did not give it to you; to-day I give it to you . And I see you

ékiga^{n}qtia$^{n'}$, na^{n}búwib¢a$^{n'}$ éga^{n}qti céhe hắ.
just like it, I shake your hand just so I said that .

NOTES.

This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Ma^{n}tcu-hi^{n}qti added the following, recorded only in English: "Look out for us on Friday or Saturday, as we go down (on the cars) by Sloan Station, Iowa. Come over the Missouri River.

if possible. I am here with my brother-in-law Cheyenne and Mahiⁿ-skā (White Rock, or Peter Primeau), the captain of the Ponka police force."

TRANSLATION.

I am very desirous to see you to-day, but I passed you in coming hither. I have come to (the border of) the Santee Reservation. When I was going to the Indian Territory you commanded me to test one thing. I traveled all over the Indian Territory (before accomplishing it), but now I have completed it. Therefore I will dwell there. Hear it! All the people (on the Ponka Reservation in the Indian Territory) have said it to him (Standing Bear), therefore I am going to (the place where) Standing Bear (dwells). I have accompanied these persons who are rectifying our affairs; they are taking me with them. When I reach Standing Bear, perhaps he will come to some decision. I go because I wish to know it. The Ponka people, as I have heard, have been very kind to you personally. They have generally been kind to you because they remember what you did for them in the past. I tell you because I have a strong desire to tell you that. When I used to spend the winters here, I was usually poor, and you saw me in that condition. But now, since I have been living in the Indian Territory, I think, "I am not poor!" I have many horses and cattle. I have a very good farm and a well-built house. You have been asking me to write to you, but I have not done so heretofore. I send you a letter to-day. I think that it is just as if I saw you and shook hands with you.

CAHIEϕA TO HE-SAᴺ-ϕIÑKE. SAME DAY.

Gataⁿ′adi	ϕanaᵡ	ćiⁿte	wigíkaⁿbϕa′-qti-naⁿ-maⁿ′	hă.	Waná-				
At last	you may be grown		I am generally very anxious to have you, my own	.	Domestic ani-				
gϕe	iⁿϕiⁿ′kida	aⁿϕiⁿ′ge.	Wisíϕĕ-naⁿ-maⁿ′	hă.	Céϕu	Umáha-			
mal	to watch over mine for me	I have none.	I am usually thinking of you	.	Yonder	among the Oma-			
mádi	maⁿniⁿ′	tĕ	waϕíqpaϕiⁿ	íwiɤuhé.	Ĕ′be	Umáha	wiⁿ	3	
has	you walk	the	you are poor	I apprehend it for you.	Who	Omaha	one		
Pañ′kaɬa	ϕé	ɤĭ,	uϕúhe	í-gă.					
to the Ponkas	goes	if,	following him	be coming.					

NOTE.

He-saⁿ-ϕiñke was probably related to Cahieϕa.

TRANSLATION.

As you are probably grown by this time, I am very anxious to have you with me again. I have nobody to attend to my domestic animals.

I am generally thinking of you. I am afraid that you will become poor if you remain with the Omahas. If any Omaha goes to the Ponkas, accompany him.

PETER PRIMEAU TO AGENT W. W. WHITING, PONKA AGENCY, IND. T.

Uágaca^{n} pi tē′ edáda^{n} a$^{n′}$ɸagáji ᵡī, égaⁿqti ᗡáxe ka$^{n′}$bɸa.
I travel | I was coming | when | what | you commanded me | if, | just so | I do | I wish.

Níkaci$^{n′}$ga amá ctī égiɸa$^{n′}$i áda^{n} pí hā. Uɸúagɸē′qti wisíɸē
People | the pl. sub. | too | they paid it to him | therefore | I was coming | . | Without intermission | I remember you

3 ma^{n}bϕi$^{n′}$. *Captain Martin* ctī asíɸē ma^{n}bɸi$^{n′}$. Éskana a^{n}ɸá-
I walk. | Captain Martin | too | I remember him | I walk. | Oh that | you re-

siɸáɸē ka^{n}bɸéga^{n}. Ma^{n}teú-náji^{n} ɸita$^{n′}$i tē Ɨíga^{n}ɸaí ɸiñké
member me | I hope. | Standing Bear | they work | the | Grandfather | the one who

edáda^{n} gáxai tē waⁿ′giɸē′qti wágazúqti iɸápaha^{n} ka$^{n′}$bɸa,
what | they do | the | all very | straight-very | I know it | I wish,

6 áda^{n} níkagáhi na$^{n′}$ba juáwagɸe ma^{n}bɸi$^{n′}$. Kī wágazu etéga^{n}
therefore | chief | two | I with them | I walk. | And | straight | apt

áha^{n}, ebɸéga^{n}. Céna égipe. Kī ájī égipe té. Wa‘ú wiwíɬa
! (in thought), | I think. | Enough | I have said it. | And | another | I say it | will. | Woman | my

commissary tē′di edáda^{n} ga$^{n′}$ɸai ᵡī, ɸa‘í ka^{n}bɸéga^{n}, i^{n}ɸécpaxu
commissary | at the | what | she desires | if, | you give to her | I hope, | | you write for me

9 ka^{n}bɸéga^{n}, wí. *Joe Sherman* uɸéwi^{n} aɸi$^{n′}$ aká ctī uɸéɔna
I hope, | I. | Joe Sherman | collected | he has | the sub. | too | you tell it to him

ka^{n}bɸéga^{n}: wa‘ú wiwíɬa edáda^{n} ga$^{n′}$ɸai ᵡī, ‘í ka$^{n′}$ebɸéga^{n}.
I hope: | woman | my | what | she desires | when, | he gives to her | I hope that.

Wata$^{n′}$zi d‘úba *Joe Sherman* wa‘ú wiwíɬa ‘í ka$^{n′}$ebɸéga^{n}.
Corn | some | Joe Sherman | woman | my | he gives to her | I hope that.

12 Lenúga-skā asíɸē-na^{n}-ma$^{n′}$: uíɸa-gā. Wanáce tē ákihídē-
White Buffalo Bull | I usually think of him: | tell him. | Policeman | the | he gives it his full

qtia$^{n′}$ té. Gasáni Ma^{n}teú-náji^{n} ɬa$^{n′}$be tá miñke.
attention | let. | To-morrow | Standing Bear | I see him | I | will.

TRANSLATION.

I desire to do just as you commanded me when I started on my journey. I came hither because the Indians, too, said so. I continue to think of you without the slightest intermission. I also continue to think of Captain Martin. I hope that you (two) will remember me. I continue with the two chiefs (Cheyenne and Hairy Bear) because I wish

to have a full knowledge of everything that the President does in settling the difficulty with (*or*, case of) Standing Bear. I think "It is apt to end well!" I have said enough on this point. I will speak of something else. When my wife desires any article from the commissary, I hope that you will give it to her and charge it to my account. I also hope that you will give instructions to that effect to Joe Sherman, the keeper of the commissary. I hope that Joe Sherman will give some corn to my wife. Tell Ꞁenúga-skă that I am always thinking about him. He should be paying strict attention to the police force (in my absence). I will see Standing Bear to-morrow.

ꞀAꞀAÑGA-NAJI^{N} JIÑGA TO STANDING BEAR.

Ca$^{n'}$	a$^{n'}$ba¢é,	ji^{n}¢éha,	íe	wi^{n}áqtci	wawíƋaxu	cu¢éa¢ĕ.	
Well,	to-day,	elder brother,	word	just one	I write something to you	I send it to you.	
Má¢adi	Ma$^{n'}$akibana$^{n'}$	amá	caki	ɤĭ,	kí	i^{n}¢écka^{n}náqtia$^{n'}$i	
Last winter	Ma$^{n'}$akibana$^{n'}$	the mv. sub.	he reached you again	when,	to reach home yonder	you had a strong desire for me	
égan	i^{n}wi$^{n'}$¢a	ag¢íi.	Ha.	A$^{n'}$ba¢é	wawíƋaxu	cu¢éa¢ĕ.	Kí 3
as	to tell me	he had come back.	¶	To-day	I write something to you	I send it to you.	To reach home yonder
i^{n}¢écka^{n}náqti	ɤĭ,	ji^{n}¢éha,	a$^{n'}$nize	cka$^{n'}$na	ka^{n}b¢éga^{n}.	Ca^{n}	
you have a strong desire for me	if,	elder brother,	you receive me	you wish	I hope.	Well,	
Pañ'ka	amá	níkagáhi	amá	¢éama,	ji^{n}¢éha,	úcka^{n}	i$^{n'}$uda^{n}qti
Ponka	the pl. sub.	chief	the pl. sub.	these,	elder brother,	deed	not very good
májĭ	éga^{n}.	Awáɤigɕita^{n}	éga^{n},	ji^{n}¢éha,	wáqe	amá	i^{n}wiñ'ɤa^{n}- 6
for me	somewhat.	I work for myself	as.	elder brother.	white people	the pl. sub.	have helped me
qtia$^{n'}$i.	Kĭ	níkagáhi	amá	ćĕ	hă,	ji^{n}¢éha,	gíteqi	tĕ.	I$^{n'}$uda^{n}-
greatly.	And	chief	the pl. sub.	they are the ones	.	elder brother,	difficult for one	the.	Not good
májĭ,	ehé	tĕ.	Pañ'ka	amá	cag¢é	amá	a^{n}¢a$^{n'}$baha^{n}qtia$^{n'}$i		
for me,	I said it	the.	Ponkas	the pl. sub.	those who have gone homeward to you		they know full well about me		
úcka^{n}	tĕ.	Níkaci$^{n'}$ga	na^{n}bá	ni^{n}	éi^{n}te,	áma	¢ag¢é,	kĭ	áma 9
deed	the.	Men	two	you are	perhaps,	the one	you started homeward	and	the other
Wĕ's'ă-ɤañ'ga	¢é¢u	t'éĕ	hă.	ꞀI	ag¢i$^{n'}$	tĕ	si-úgajáde	g¢éba-	
Big Snake	here	he died	.	House	I sit	the	stride	twen-	
na$^{n'}$ba	qaí	tĕ.	Áci	é¢a^{n}be	pí	ɤĭ,	mi$^{n'}$qĕ	kĕ	ɤa$^{n'}$be-na^{n}-ma$^{n'}$
ty	he was buried	the.	Out of doors	going outside again	I arrive	when,	grave	the lg. ob.	I see it regularly.
Ciñ'gajiñ'ga-ma	¢é-ma	wináqtci	u'a$^{n'}$¢ingĕ'qti	ga^{n}	¢a'éawa- 12				
Children (pl. ob.)	these (pl. ob.)	I alone	for nothing at all	at any rate	I pity them,				

gi¢é-na^{n}-ma$^{n'}$. Awágiꞁa$^{n'}$be hā. Ciñ'gajiñ'ga ¢éama úda^{n}qti
my kindred, usually. I look after them, my own . Children these very good

ma^{n}¢i$^{n'}$i, wakéga-bájĭ ma^{n}¢i$^{n'}$i. Ca$^{n'}$ a$^{n'}$ba¢é ga$^{n'}$, wisí¢ĕ ga^{n},
they walk, they are not sick they walk. Well, to-day at any rate, I remember you as,

3 wawíƇaxu cu¢éa¢ĕ. Ca$^{n'}$ Ma^{n}tcú-ꞁañga núgeádi t'e. Ca$^{n'}$
I write to you about something I send it to you. Well, Big Bear last summer died. Well,

enáqti uqpá¢ĕ, uctć amá nié-¢iñgé úda^{n}qti ma^{n}¢i$^{n'}$i. Ca$^{n'}$,
only he has fallen, the rest without pain very good they walk. Well,

ji^{n}¢éha, céama níkaci$^{n'}$ga ikágewa¢á¢ĕ-ma, éskana wacka$^{n'}$
elder brother, those persons those whom you regard as friends. oh that persevering

6 júwa¢agígg¢e ka^{n}b¢éga^{n}. ... Cañgé-hi^{n}-zí ctī aná'a^{n} ka^{n}-
you be with them, your own I hope. Yellow Horse too I hear him I

b¢éga^{n}. ... Ĭndé qága aká cag¢é 'í¢ai éde, i¢ánite hă. ...
hope. Face rough the sub. to go back to you he promised but, I forbade him .

Paha^{n} gadi cag¢é 'iá¢ĕ ꭓī, cag¢á-máji. Ciñ'gajiñ'ga i$^{n'}$wa-
Formerly to go back to you I promised when, I did not go back to you. Child sick

9 kega éga^{n}, cag¢á-máji.
for me as, I did not go back to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., Ꞁaꞁañga-naji^{n} jiñga (one of his former scholars in 1871, at the old agency in Dakota) visited the Kaws or Kansas. He dictated the above letter January 2, 1883. Standing Bear was then on the old reservation in Dakota, about three miles from Niobrara, Nebr. Ꞁaꞁañga-naji^{n} jiñga is now called Ꞁenuga-zi. See the second letter after this and note on page 105.

99, 7, giteqi tē. Ꞁaꞁañga-naji^{n} jiñga said that the chiefs were opposed to progress in the tribe.

100, 3. Ma^{n}tcu-ꞁañga, Big Grizzly Bear, or Tim Potter, a chief of the Wajaje gens. Taught by the author in the afternoon school at the Ponka Mission, Dak. T., 1871. Subsequently employed by him. He could read English very well, giving the proper accents and intonations.

TRANSLATION.

O elder brother, I write to you to-day about one subject. Last winter Ma^{n}akibana^{n} went to see you, and on his return to our agency he told me that you were very desirous for me to return to the old reservation. So I to you write to-day. O elder brother, if you are very anxious for me to rejoin you there, I hope that you wish to receive me (as one of the tribe). O elder brother, these Ponka chiefs are not exactly kind to me. Elder brother, the white people have been aiding me as much as they could, because I work for myself. But, elder brother, it is the chiefs

who make the trouble. I have said that they have not been kind to me. The Ponkas who started back to the old land, knew full well about my troubles to which I now refer. Of you two men, one has gone back, that is yourself; the other one, Big Snake, died here. He was buried twenty yards from my house. Whenever I go out of doors I behold his grave. Only I have been kind to these his (orphan) children, from time to time, though I have given them nothing. I have had the oversight of them. These children continue to prosper, and they are in good health. I send you a letter to-day because I remember you. Big Grizzly Bear died last summer. He is the only one who has been lost; the others continue well and prosperous. O elder brother, I hope that you and those Indians with you will unite in persevering. ... I also hope to hear from Yellow Horse. ... Rough Face spoke of going to join you, but I forbade him. ... I did not start to (join) you formerly, when I spoke of doing so. I did not start because my child was sick.

HEĬAKA MANI TO ƋAϕI^{N}-NA^{N}PAJĬ. 1878.

Ƌáɸiⁿ-naⁿpáji: Kagéha, waqiⁿ′ha wiⁿ′ aⁿɸáʻi ᵡī, wéɸigɸaⁿ
Fears not the sight of a Pawnee: O friend, letter one you gave me when, plan

wiⁿ′ údaⁿqti wiⁿ′ iⁿɸéna éde, iⁿ′taⁿ wéɸigɸaⁿ ɸiñgĕ′qtiaⁿ me
one very good one you begged of me but, now plan none at all (?)

(*sic*) kaⁿ′bɸa égaⁿ edádaⁿ edéha-máji taté hă. Wéɸigɸaⁿ 3
I hope (?) what I say something I not shall . Plan

píäjĭ ɸiñgée hă, wéɸigɸaⁿ údaⁿ-ɔnaⁿ caⁿ′caⁿ aⁿɸiⁿ′i hă. Gañ′ᵡī
bad there is none . plan good only always we are . And then

edádaⁿ úckaⁿ é wáɸakć iⁿte iɸápahaⁿ-májĭ hă, kagéha.
what deed that you mean it perhaps I know it I not . O friend.

Aⁿɸaⁿ′ɸaʻiñ′gai teɸaⁿ′ iⁿ′taⁿ wéɸigɸaⁿ wiⁿ′ iⁿɸéckaxaí éiⁿte 6
You (pl.) ignored me what in the past now plan one you make for me perhaps

ɸúta iⁿwiⁿ′ɸaɔna kaⁿ′bɸa hă. Gañ′ᵡī íwiʻiñ′ga-báda ɸí
straight you tell me I wish . And then I ignored (pl.) you and (pl.) you

aⁿɸaⁿ′ɸaʻiñ′gai égaⁿ wéɸigɸaⁿ wiⁿ′ údaⁿ aná′aⁿ kaⁿ′bɸa hă.
you (pl.) ignored me as plan one good I hear it I wish

Heĭáka Máni. 9
Elk Walks.

NOTES.

Heĭaka-mani's mother was an Omaha. He is the chief of a Yankton gens. When the author met him at the Omaha Agency in 1878, he found that Heĭaka-mani could read and write his native tongue, the

Yankton dialect of the Dakota. In the course of an hour Heliaka-mani learned the additional characters required for writing Omaha, and after his return home he sent the accompanying Omaha letter, written in detached syllables. Being a Yankton, he is used to writing "k" before "d," so in writing Omaha he retained the "k" (instead of using "g") before "ɸ" (=dh).

101, 2, me, not intelligible to the author.

101, 3, ka^{n}bɸa ega^{n}, probably intended for "ka^{n}bɸega^{n}."

TRANSLATION.

To ⌐aɸi^{n}-na^{n}pajī: O friend, when you wrote to me you requested me to come to a very good decision; but now I do not wish to form any plan whatever, and so I shall say nothing. We are not contemplating any plan that will be bad (for you), we are always planning what is good. But, my friend, I do not know to what course of action you refer in your letter. You ignored me formerly, and now that you come to a decision in my behalf, I wish you to tell me just what it is. And as I ignored you Omahas, and you Omahas ignored me in the past, I wish to hear one good plan that you have made.

(Signed) WALKING ELK.

⌐ENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS (R. V. BELT).

Iɲíga^{n}ɸaí	jiñ′ga	níkaci$^{n/}$ga	ukéɸi^{n}	wéɸagiɔnígɸa^{n}	niñké,	ca$^{n/}$				
Grandfather	small	Indian		you decide for them, your own	you who (sit),	at any rate				
a$^{n/}$baɸé	ga^{n}	íe	na$^{n/}$ba	na′a$^{n/}$wikiɸé	te.	Níkaci$^{n/}$ga	wi$^{n/}$			
this day	so (?)	word	two	I cause you to hear.	will.	Person	one			
3 ikágeáɸe	hă′.	*Mr. Dorsey*	waɸíta^{n}añ′kiɸ	′íɸe	ga$^{n/}$	i$^{n/}$ba^{n}				
I have him for a friend	.	Mr. Dorsey	to cause me to work	promised	as	called me				
égan	atí	hă.	Kĭ	pí	tatĕ′di	níkaci$^{n/}$ga	amá	una$^{n/}$eta^{n}	*depot*	
as	I have come	.	And	when I was about to start hither		Indian	the pl. sub.	stopping place	depot	
tĕ′di	áhigíqti	a^{n}ɸa$^{n/}$wa^{n}he	atí	Pañ′ka	amá.	Kĭ	íe	wi$^{n/}$	uwí-	
at the	very many	following close behind me	they came	Ponka	the pl. sub.	And	word	one	I tell	
6 bɸa	te,	aí	Pañ′ka	amá.	Ná,	Iɲíga^{n}ɸaí	ɸiñkĕ′di	cí	tĕ	íe	wi$^{n/}$	
you	shall,	said	Ponka	the pl. sub.	(Intj.) See here! (?)	Grandfather	to the st. ob.	you reach there	when	word	one	
uɸéna	te	hă′.	Maja$^{n/}$	ɸa^{n}	ɸéɸa^{n}	ɲéskă	uwá′a^{n}si-na$^{n/}$i	édega^{n}				
you tell to him	shall	.	Land	the place	this place (ob.)	cattle	they often leap (on it)	but (*or*, as in the past)				
wéteqi	teábai.	Kĭ	na$^{n/}$	kúge	gɸéba-sátă^{n}	a^{n}ɸa$^{n/}$ɸi^{n}wi$^{n/}$i	maja$^{n/}$					
difficult for us	it is very.	And	only	box	sixty	we have bought it with	land					

ɸa^{n}, aⁿgúɬai maja$^{n'}$ ɸa^{n}. Kĭ ja^{n}ɸínaⁿge-ʻa$^{n'}$sagi maja$^{n'}$ ɸa^{n} ánañ-
the place (ob.), it is ours land the place (ob.). And wagon swift land the place (ob.) runs

gai. Ugɸádi^{n} tĕ sí gɸébahíwi^{n} aⁿ$'$gua$^{n'}$ʻii: kúge wi$^{n'}$ kĭ ē$'$di
on. Width the ob. foot one hundred we lent them: (?) box one and there

gɸébahíwi^{n} ɖéɸa^{n}ba waʻii hã, úwawéci. Kĭ wáqe áji amá *Okla-* 3
hundred seven were given to us . pay to the tribe. And white people dif- ferent the pl. sub. Okla-

homa eɬáta^{n} ɬéskă-má waʻi$^{n'}$ agíi tĕ Pañ$'$ka maja$^{n'}$adi úbaqpáɸai
homa from the cattle carrying (in the cars) were returning the Ponka on the land they push them and make them fall

t'e-má. Maja$^{n'}$ ɸa^{n} píiji hégaji, ɬiga$^{n'}$ha, wegáxai. Maja$^{n'}$
the dead ones. Land the bad exceedingly, O grandfather, they have made it for us. Land

ɸa^{n} bɸúga waqwi$^{n'}$. Kĭ ná iɸádiɸaí wi$^{n'}$ waⁿ$'$gaɸi^{n}. Kĭ 6
the whole offensive. And See here! (?) agent one we have them. And

aⁿ$'$gua^{n}waⁿ$'$giɸai: "Dadíha, maja$^{n'}$ ɸa^{n} píiji hégaji wáxai,"
we told it to them: O father, land the ob. bad very made us,

a^{n}ɸa$^{n'}$i ɸa$^{n'}$ja iɸádiɸaí aká náwagiɬa$^{n'}$ ctĕwa^{n}-báji. Áda^{n}
we said though agent the sub. helped us at least not. Therefore

níkaci$^{n'}$ga aⁿ$'$gaɸi^{n} aⁿgúkikiai égaⁿ, "Iɬígaⁿɸaí *Commissioner* 9
people who my. we talked together as, Grandfather Commissioner

ɸiⁿké uíɸa ctécte úda^{n} hã." a^{n}ɸa$^{n'}$i égaⁿ, ma$^{n'}$zĕskă uɸéwi^{n}añ-
the st. ob. to tell him at any rate (?) good . we said as, money we col-

kiɸaí, gɸébahíwi^{n} na$^{n'}$ba uɸéwi^{n}añkiɸaí. Kĭ íhua$^{n'}$ɸiɸa-báji
lected, hundred two we collected. And not consulting you

ɸida$^{n'}$be taí tĕ gíteqi égaⁿ uwíbɸa te, aí, ɸégaⁿ atí xp̌. 12
to see you will the difficult for one as I tell you shall, they said, thus I have come when.

Ma$^{n'}$zĕskă ínañge tĕ aⁿgúɬai hă. Éskana níkaci$^{n'}$ga na^{n}bá-
Money "for rolling" the col. ob. is ours . Oh that persen two

qtci tí ka^{n}bɸégaⁿ, náwagiɬa$^{n'}$ ka$^{n'}$ ebɸégaⁿ. Maja$^{n'}$ ɸa^{n},
just come hither I hope, to help us I hope. Land the place (ob.)

ɬiga$^{n'}$ha, ɬéskă amá uwáʻa^{n}si-na^{n} ca$^{n'}$caⁿi hă, áda^{n} ʻíɸĕ i^{n}wiⁿ$'$- 15
O grandfather, cattle the pl. sub. they are always leaping (on it) . therefore to speak about it we wish

ga^{n}ɸaí hã níkaci^{n}ga bɸúga. Éskana wéagiɸiwagázu ka$^{n'}$a^{n}-
them . people all. Oh that to straighten our affairs for us we

ɸa$^{n'}$ɸai. . . . Edáda^{n} edéce ɸaʻéwaɸáɸĕ ínigɸa$^{n'}$ xp̌ éskana
hope. What you say something you pity us you decide when Oh that

uqɸé$'$qtci ma$^{n'}$zĕ uɸáti^{n}-da$^{n'}$ Pañ$'$ka ɸañkáɬa úwaɸaginá ɸéɸaɸĕ 18
very soon iron you hit it when Ponka to them you tell them you send

ka$^{n'}$ ebɸégaⁿ. (Wíeti ma$^{n'}$zĕ uáti^{n}-da$^{n'}$ náwagíbɸa ɸéaɸĕ tá
I hope. I too iron I hit it when I tell them I will

miñke.) (Pañ'ka ma$^{n'}$zĕskă' tĕ 'iáɸĕ ka$^{n'}$bɸa.) Hau. Íe wi$^{n'}$,
send. Ponka money the I speak about I wish. ¶ Word one,

ŧiga$^{n'}$ha, áji cĭ uwíbɸa tá miñke. Pañ'ka níkagáhi amá,
O grandfather, different again I will tell you. Ponka chief the pl. sub.,

3 ŧiga$^{n'}$ha, ɸéɸu atíi tĕ. Kĭ úwaɸakié ga^{n} géwaɸágece: "Maja$^{n'}$
O grandfather, here they came (past sign). And you talked to them and you said as follows to them: Land

uɸágɸi^{n} ɸa$^{n'}$ ĕ'di ɸagɸi$^{n'}$ taité. Waxígɸita$^{n'}$i-gă. Íí xixáxe-
you sit in the place (ob.) there you (pl.) shall sit. Work for yourselves. House make

xai-gă," ecé tĕ. "Íí ɸaxígɸasaí tĕ xixáxai-gă. Égiɸe
for yourselves, you said (past sign). House you cut for yourselves with axes when make for yourselves. At length

6 wawéci níze taité," ecé te. "Kĭ wanágɸe cañ'ge wacka$^{n'}$ŧanga
pay you shall receive, you said (past sign). And domestic animal horse strong

wáni^{n}-máce, ŧan'de ɸiŧúbai-gă. Ían'de wé'ga^{n}ze wi$^{n'}$ ma$^{n'}$zĕskă
you who have them, ground work it fine. Ground measure one money

na$^{n'}$ba íɸiɸáwa taí," ecé tĕ. "Wégan^{n}ze gɸéba níŧubĕ xĭ,
two shall be reckoned for you, you said (past sign). Measure ten you work fine if,

9 gɸéba-na$^{n'}$ba níze taí," ecé tĕ. Kĭ níkaci$^{n'}$ga miñké, ɸé
twenty you shall receive, you said (past sign). And person I who am, this

miñké, ŧiga$^{n'}$ha, a^{n}wa$^{n'}$ckaŧañ'ga héga-máji. Cañ'ge ja^{n} na$^{n'}$ba
I who am, O grandfather, I was strong I was very. Horse wood (=span) two

wábɸi^{n} áda^{n} a^{n}wa$^{n'}$ckaŧañ'ga héga-máji, ehé tĕ. Wí-na^{n}
I had them therefore I was strong I was very, I said (past sign). I alone

12 pahañ'ga ŧí tĕ agɸícta^{n}, sí gɸéba-na$^{n'}$ba kĭ ĕ'di dúba uhá
first house the std. ob. I finished mine foot twenty and there four length

tĕ, ugɸádi^{n} tĕ agɸi$^{n'}$-cáđĕ. Hau. Ían'de ɸa^{n} wégan^{n}ze agɸi$^{n'}$-
the, width the sixteen. ¶ Ground the part (ob.) measure six-

cáđĕ wíqtei cĭ axígɸiŧúbĕ pahañ'ga. Kĭ iɸádiɸaí aká a^{n}da$^{n'}$-
teen I myself again I made it fine for myself first. And agent the sub. saw

15 bai tĕ qta$^{n'}$ɸĕ héga-báji, a^{n}wa$^{n'}$sisíge, aí, waɸíta^{n} úda^{n}, aí.
me when he liked me exceedingly, I was active, he said, work good, he said.

Iɸádiɸaí aká íe wi$^{n'}$ égiɸa^{n}: "*Little Warrior* ŧí wi$^{n'}$ ɸé-
Agent the sub. word one said to (me): Little Warrior house one you

ckaxe taí. Ícta^{n} xĭ, ma$^{n'}$zĕskă agɸi$^{n'}$ sátă^{n} níze te hă'," aí.
make for him shall. You finish it when, money fifteen you receive it shall he said.

18 Éga^{n} cĭ íe wi$^{n'}$ égiɸa^{n} pí tĕ. "Maja$^{n'}$ ɸa$^{n'}$ wégan^{n}ze gɸéba
So again word one he said to (me) I reached there when. Land the part (ob.) measure ten

ɸéniŧúbĕ te hă'," aí. Ga$^{n'}$ đáxe geɸa$^{n'}$ cĭ bɸícta^{n} hă.
you make fine for him please . he said. And I made the things in the past again I finished .

Maⁿ′zēskă gɸć́ba-naⁿ′ba cí aⁿ′íi. Kĭ cí′ égiɸe íe wiⁿ′ égiɸaⁿ
Money twenty again he gave to me. Ard again at length word one he said to (me)

iɸádiɸaí aká: "*Macdonald* majaⁿ′ wégaⁿze gɸć́ba iⁿɸéni-
agent the sub.: Macdonald land measure ten you make

ꞇúbē te hă′," aí aká iɸádiɸaí aká. Ĕ′di pí égaⁿ đáxe hă. 3
fine for me please . was saying agent the sub. There I reached as I made it .

Bɸícta ⁿ xĭ, cañ′ge aká ujć́ɸa-bájĭ caⁿ′aká wackaⁿ′ꞇañgaí.
I finished when, horse the col. sub. were not weary then, but would be so later were strong.

Cañ′ge aká wackaⁿ′ꞇañga uctĕ′-qti gaⁿ′ wégaⁿze sátăⁿ wíqtci
Horse the col. sub. strong remained exceedingly as measure five I myself

iɸáxꞇigɸígɸaⁿ axíđaxe. Hau, Iꞇígaⁿɸaí-ă! Agɸiⁿ′-sátăⁿ bɸícta ⁿ 6
deciding for myself I made for myself. Ho, O thou whom they call grandfather! Fifteen I finished

gaⁿ′ ĕ′di pí égaⁿ iɸádiɸaí aká "Maⁿ′zēskă tĕ′ qáɸa gɸéaɸĕ
as there I arrived as agent the sub. Money the ob. back to the starting place I have sent back

bɸícta ⁿ-qti-maⁿ′," aí. Pañ′ka aká *Macdonald* aká cañ′ge
I have already finished, he said. Ponka the sub. Macdonald the sub. horse

wawéci ewéna-naⁿ-maⁿ′. "Iꞇígaⁿɸaí aká iɸádiɸaí éɸaⁿba 9
pay I asked for them often. President the sub. agent he too

wawéci wéna-gă," iⁿɸiñ′ge-naⁿ′i. Kĭ cañ′ge waɸítaⁿawá-
pay ask from them, he said to me often. And horse those that I caused

kiɸé-ma dúba wiⁿ′ ctēwaⁿ′ gaskí iⁿ′t'e, t'éagiɸé, áda ⁿ năn′de
to work four one even mine nearly died from shortness of breath, I killed my own therefore heart

iⁿ′ɸa-májĭ caⁿ′caⁿ, gaⁿ′ uwíbɸa aⁿ′baɸć. 12
I am sad always, so I tell you this day.

NOTES.

Ꞇenuga-zi, or Yellow Buffalo-bull, was known in 1871 as Ꞇaꞇañga-najiⁿ jiñga, or Standing Buffalo, jr. See Contr. N. A. Ethn., Vol. VI, pt. ii, pp. 609, 613, 633, and 639. In the spring of 1889 Ꞇenuga-zi came to Washington to assist the author in revising his Ponka linguistic material. The two letters dictated by this Indian are peculiar on account of the number of English words which have been adopted.

This text consists of the address made to Acting Commissioner Belt a few days after it was dictated in the original to the author.

103, 4–5, ubaqpaɸai t'e-ma. They make the dead cattle "fall to the ground from the floor of the car."

103, 6, ná. A peculiar use, as this word is generally an interjection, *fie! bosh! bother!*

103, 6. Wañgaɸiⁿ used where añgaɸiⁿ would have been expected; so añguiⁿɸai might have been used instead of añguaⁿwañgiɸai (a peculiar

form of aⁿguaⁿgi¢ai), as there was only one agent addressed by the Indians.

103, 19. Wictī ma"zĕ uati"-da", etc. ¸Lenuga-zi's first plan omitted by his request from the translation sent to Mr. Belt. The next parenthetical remark was intended for the author alone.

104, 2. Pañka nikagaḥi ama ... ¢e¢u atii tĕ. This refers to the visit of the delegation to Washington in December, 1880.

105, 9, ewena-na"-man. Another use of the pl. for the sing. (ena-na"-ma").

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you to-day about two subjects. I have come to this place because my friend, Mr. Dorsey, sent for me to come and work with him (or, sent for me and promised to employ me). When I was at the railroad station at Ponca, Ind. T., just before I started hither, very many of the Ponkas followed me that far, and they said that I should have an interview with you. Said they, "When you reach Washington you shall speak to the President about one matter."

The cattle have been trespassing on our reservation from time to time, and that is hard for us to endure. We bought our present reservation for fifty thousand dollars, and it is ours. We sold to the railroad company the right of way through our reservation, consisting of a tract one hundred feet wide, for one thousand seven hundred dollars. Other white people, not railroad officials, when returning with the stock cars from Oklahoma, shove out the carcasses of the dead cattle upon the Ponka land. (They drag them here and there over a large extent of territory, leaving them to decay, and making all the land smell and covering it with bones, without giving us any damages. Besides this, cattle are brought to the reservation, where they are sold to different persons who take them away in various directions, going at random over our fields and pastures. Thus are our crops injured, and we can not cut hay.)

We begged the agent to help us about this, but he has done nothing. Therefore we Indians consulted together and said, "It is proper to tell this to the President and the Commissioner." So we collected among ourselves two hundred dollars to pay the traveling expenses of some of our men to and from Washington. But since it is difficult to see you without obtaining your consent, they said that I should tell you when I came, as I now have done. The money to pay the railroad fare is our own.

I hope that you will help us, and that you will allow at least two to come and speak about these matters.

The cattle are continually trespassing on our land, therefore all of our people wish to speak about it. We hope that our affairs may be rectified for us. ... If you have something to say in reply, I hope

that you will decide to pity us, and that you will very soon telegraph to the Ponkas what you have to tell them. (I too will send a telegram in order to tell them.) (I wish to speak about the Ponka money.)

Grandfather, I will tell you about a different matter. Grandfather, the Ponka chiefs came hither. You had an interview with them, and you said to them: "You shall remain in the land where you dwell. Work for yourselves. Make houses for yourselves. Fell the trees and build your own houses. Subsequently you shall receive pay for so doing. And those of you who have strong horses should break the prairie. For this work you shall be paid at the rate of two dollars an acre. If you cultivate ten acres you shall receive twenty dollars."

And this person, I myself, Grandfather, was very strong. When I say that I was strong, I refer to my having at that time two span of horses. I was the first Ponka to finish his house; it was twenty-four feet long and sixteen feet wide.

I was the first one to cultivate the ground, and I broke sixteen acres. The agent saw me and he liked me. He said that I was active and the work was good. So the agent made a proposition to me: "Make a house for Little Warrior, and when you finish it you shall receive fifteen dollars." I did this, and he made another proposition: "Cultivate ten acres for him." I did as I had been told, and I received twenty dollars. Again the agent made a proposition to me: "Cultivate ten acres for Macdonald." I went to the place and did as I had been requested. When I had finished my horses were not yet weary, as they were strong ones. As the horses had a great quantity of their strength left, I cultivated five additional acres without consulting the agent.

O Grandfather, I finished fifteen acres. Then I went to the agent, who said, "I have already sent the money back to Washington." After this I often asked Macdonald for pay for my horses, and he always replied, "Ask the President and agent for the pay." Now, one of my four work horses died from exhaustion; I killed my own horse in this way, therefore I have been sad ever since (because I have failed to get my pay), and so I tell it to you to-day.

LENUGA-ZI TO MACDONALD. MAY 16, 1889.

Ląga$^{n'}$ha,	wabágǫ́eze	tia$^{n'}$ǫ́akiǫ́	ǫ́a^{n}	bǫ́ížĕ.	(Cin$^{'}$gajiñ$^{'}$ga			
O grandfather,	letter	you sent hither to me	the ob.	I have received it.	Child			
wiwíta	ǫ́añká	nić	ǫ́iñgĕ$^{'}$-qti	ecé	úna,	i$^{n'}$ǫ́ĕ-qti-ma$^{n'}$.	Kī	
my	the ones who	pain	have none at all	you say	you tell about them,	I am very glad.	And	
pí tatĕ$^{'}$di	íe	wi$^{n'}$	égice:	awácka^{n}	te,	ecé.	Ląga^{n}ǫ́aí	ǫ́iñkĕ$^{'}$di.
when I was about to start	word	one	you said to (me):	I do my best	will,	you said,	Grandfather,	at the st. ob.

Ki áda^{n} níkaci$^{n'}$ga na$^{n'}$ba ɸéɸaⁿka, *Dási* *Frank* ćɸa^{n}ba
And therefore person two these, Dorsey Frank he too

wacka$^{n'}$ hégajĭ juáwagɸe. Hau. Iɬíga^{n}ɸaí aké *Commissioner*
persevering exceedingly I am with them. ¶ Grandfather the sub. Commissioner

3 aká náwakić. Edáda^{n} Paⁿ′ka maja$^{n'}$ wéteqi geɸa$^{n'}$ náwa-
the sub. I talked with them (*or* they talked with us.) What Ponka land difficult for us the objects in the past I told to

gíbɸa. Ca$^{n'}$ waɸácta^{n}be níkagahí-ma ɸída^{n}be ga^{n}ɸá-qti-a$^{n'}$i,
them. And you see them (?) the chiefs to see you they have a strong desire,

ché náwagíbɸa. Ca$^{n'}$ íe áhigí-qti Iɬíga^{n}ɸaí ɸiñké náke.
I said I told to them. And word very many Grandfather the st. ob. I talked to him.

6 Ca^{n}, maja$^{n'}$ ɸan′di ɬéskă ctĭ uwá'a^{n}si-na$^{n'}$i égа^{n} gĕ bɸúga-qti
And, land in the cattle too they leap often as the pl. in. ob. all

náwagíbɸa. Iɬíga^{n}ɸaí aká *Commissioner* aká égiɸa$^{n'}$i: Cagɸé
I told to them. Grandfather the sub. Commissioner the sub. said it to (me): I start back to you

tĕdíhi ꓘi, níkaci$^{n'}$ga juágɸe cakí tá miñke, Iɬíga^{n}ɸaí jiⁿ′ga
by the time that man I with him I will reach there again where you are, Grandfather small

9 wi$^{n'}$. Ca$^{n'}$ níkaci$^{n'}$ga-mácе, wéɸigɸa^{n} gáxe gɸi$^{n'}$i-gă, uɸúda^{n}be
one. And O ye people, plan making sit ye, considering

gɸi$^{n'}$i-gă! Wéɸigɸa$^{n'}$ uné gɸi$^{n'}$i-gă! "Iɬíga^{n}ɸaí jiⁿ′ga cuhí
sit ye! Plan seeking sit ye! Grandfather small reaches you

tĕdíhi ꓘī, edáda^{n} wéteqi geɸa$^{n'}$ bɸúgaqti uɸéna taí," aí
by the time that, what hard for us the objects, in the past, all you tell to him will, said

12 *Commissioner* aká. Ca$^{n'}$ *Commissioner* aká níkaci$^{n'}$ga i$^{n'}$u-
Commissioner the sub. And Commissioner the sub. person very

da$^{n'}$qti-a$^{n'}$i, a$^{n'}$ɸĕ-qtci-a$^{n'}$i a^{n}waⁿ′kie-na$^{n'}$i. Ca$^{n'}$ a$^{n'}$ba ánaqtci
good to me, very gently talked to me regularly. And day about how

égа^{n} ꓘī ci *Commissioner* ɸiñkĕ′ɬa bɸé tá miñke, cĭ náke
many when again Commissioner to the st. ob. I will go, again I will

15 tá miñke. Ca$^{n'}$ níkaci$^{n'}$ga ɸéɸi^{n} *Dási* i^{n}wiⁿ′ꓘa^{n} hégajĭ
talk to him. And person this mv. ob. Dorsey helped me exceedingly

ega$^{n'}$, cí uqɸĕ′qtci ɬa$^{n'}$be tá miñke Iɬíga^{n}ɸaí jiⁿ′ga ɸiñké.
as, again very soon I will see him Grandfather small the st. ob.

Wabágɸeze cuhí tĕdíhi ꓘī, iɸádiɸaí ɸiñké da$^{n'}$be ćka^{n}bɸa.
Letter reaches you by the time that, agent the st. ob. to see it I wish for him.

18 Ĕdíhi ꓘī, wágazu uɸá tai. Paⁿ′ka bɸúga ctĭ na'a$^{n'}$ ewé-
In that event, straight he tell it will. Ponka all too to hear it I wish

ka^{n}bɸa.
for them.

NOTES.

107, 1, wabag¢eze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabag¢eze" is the Omaha word.

108, 1. Dasi, instead of "¢'asi," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasu."

108, 2. Commissioner, instead of "Iɻiga^{n}¢ai jiñga."

108, 2–3. Iɻiga^{n}¢ai ... aka uawakie: a seeming inconsistency, requiring a change to "Iɻiga^{n}¢ai ¢iñke, Commissioner ¢iñke, uawakie (*or*, uakie)," or, "Iɻiga^{n}¢ai aka ... a^{n}wañ'kiai."

Grandfather	the st. ob.	Commissioner	the st. ob.	I talked them

I talked to to him,	Grandfather	the sub.	he (*or*, they) talked to me.

108, 4, wa¢ácta^{n}be, a case of "hapax legomenon." The author has not yet found a verb, "wacta^{n}'be," in the 3d sing.; but there is "wacta^{n}'be," *you see them*, from wada^{n}'be.

108, 7, egi¢a^{n}i. Lenuga-zi does not quote the decision of the Commissioner, but he gives the substance of what he said, in the next sentence, followed by advice to the tribe.

TRANSLATION.

O father-in-law, I have received your letter. I am very glad because you have told me that my children are in good health. When I was about to start to this place you made one request. You said that I ought to exert myself in behalf of the tribe when I reached Washington. For that reason I have been doing all in my power, and these two men, Frank La Flèche and Mr. Dorsey, have been aiding me. I have had an interview with the Commissioner of Indian Affairs. I told him about the troubles in the Ponka land. I also told him that the chiefs had a strong desire to visit him in Washington (?). In fact, I spoke a great many words to the Commissioner. I told him about all the trouble that had been given us by the cattle trespassing on our land. The Commissioner said what he would have done. When I start back to you I shall be accompanied by an inspector. O ye people, be making some plan before the arrival of the inspector. Be considering what shall be done. For the Commissioner says, "When the inspector reaches your land, you shall tell him about all of your difficulties." The Commissioner is a man with whom I am pleased, for he always talked very gently to me. After some days I will call again on the Commissioner, in order to talk with him once more before my departure. As this man, Mr. Dorsey, has been aiding me considerably, I shall see the Commissioner very soon. When this letter reaches you, I wish the agent to see it. In that event it will be told correctly. I also wish all the Ponkas to hear it.

GEORGE MILLER TO HIS WIFE. SEPTEMBER 27, 1889.

I$^{n'}$uda$^{n'}$-qti-ma$^{n'}$. Nié a$^{n'}$ɸiñgĕ-qti-ma$^{n'}$. Ca$^{n'}$ ɸictī égija$^{n'}$i
(I find) it very good for me. Pain . I have none at all. And you too you do so (pl.)

ka$^{n'}$ cbɸéga^{n} hā, wañ'giɸĕ'-qti, ɸiádi ctēwa$^{n'}$ ɸiṯínu ctēwa$^{n'}$
I hope . all, your father even your elder brother even

3 éga^{n}i ka$^{n'}$ cbɸéga^{n}. Pahañ'ga atí tĕ'di éga^{n} waqi$^{n'}$ha wi$^{n'}$
they are so I hope. Before I came to this house when so paper one

cugɸéwikiɸé. Waqi$^{n'}$ha ctēwa$^{n'}$ tia$^{n'}$ɸakiɸájī. Ciñ'gajiñ'ga-ma
I sent back to you by some one. Paper even you have not sent hither to me. The children (pl. ob.)

a$^{n'}$ba iɸáugɸĕ'-qti awágisíɸĕ-na^{n}-ma$^{n'}$, awáginá'a^{n} ka$^{n'}$bɸa,
day throughout I am even thinking of them, my own, I hear about them, my own, I wish,

6 ca$^{n'}$ e'a$^{n'}$i i^{n}té. Ciñ'gajiñ'ga-ma é-i ga$^{n'}$ uágaca$^{n'}$ edáda^{n}
that is how they may be. The children (pl. ob.) they are the ones as I travel what

ctéctēwa^{n} uáwagiké't'a^{n} ka$^{n'}$ cbɸéga^{n} ga$^{n'}$ uágaca$^{n'}$. Cī ɸictī
soever I acquire for them, my own, I hope. as I travel. Again you too

e'a$^{n'}$ cbɸéga^{n} tĕ enéga^{n} ka$^{n'}$ cbɸéga^{n}. Ca$^{n'}$ wia$^{n'}$bɸa pi tĕ ɸíteqi
how I think it the you think it I hope. Now I left you I was coming hither the hard for you

9 tĕ iɸápaha^{n}-qti-ma$^{n'}$ ɸa$^{n'}$ja, ca^{n} ɸé íe uwíbɸa gĕ síɸa-gă. Ca$^{n'}$
the I know it very well though, yet this word I tell you the pl. in. ob. remember. And

ɸiṯínu uɸíʞa^{n}i tĕ nāñ'de i^{n}ɸi$^{n'}$uda$^{n'}$-qti pí ɸa$^{n'}$ja, i$^{n'}$tca^{n} e'a$^{n'}$i
your elder brother he helped you when heart very good for mine I was coming hither though, now how he

éi^{n}te i^{n}wi$^{n'}$ɸana té. Ca$^{n'}$ Uma$^{n'}$ha^{n}-má ctī e'a$^{n'}$i éi^{n}te awá-
may be you tell me please. And the Omaha (pl. ob.) too how they may be I hear

12 na'a^{n} ka$^{n'}$bɸa. Mi^{n} ɸé céna ʞī, ca$^{n'}$ ma$^{n'}$zĕskă sátă^{n} ctécte
about them I wish. Moon this enough when, at any rate money five about (?)

cugɸéwikiɸé tá miñke. Wackañ'-gă ha'. Áwatéga^{n} úda^{n}
I send home to you will I who. Do your best ! In what manner good

etéga^{n} éga^{n} gáxe ga$^{n'}$ɸa-gă hā'. Wahába kĕ ɸisájī ctéctēwa^{n}
apt so to do desire thou ! Ears of corn the ob. not pulled off even if

15 e'a$^{n'}$ ɸiñgé. Kī ca$^{n'}$ uɸíʞa^{n} ɸat'a$^{n'}$ ʞī'ctĕ d'úba ɸiséwakiɸá-gă
what is the matter there is none. And at any rate to help you you have if some cause them to pull off.

(ʃ)a$^{n'}$ja ɸí waníta^{n}qtiă'jī ka$^{n'}$bɸéga^{n}. Ciñ'gajiñ'ga-ma wáɸagi-
Though you you do not work hard I hope. The children (pl. ob.) you attend to them,

kihíde ka$^{n'}$ cbɸéga^{n}. Wahába kĕ wéɸi^{n}wi^{n} júajī ctéctĕwa^{n},
your own, I hope. Ears of corn the ob. to sell inferior notwithstanding,

caⁿ′ gaⁿ′ ɸíteqi ɴ̨ĭ, wćɸiⁿwiñ′-gă. Maⁿ′zĕskă ɸizé tĕ wasnin′de
still so it is hard for you if, sell it. Money to take it the delay

taté cbɸégaⁿ hă, ádaⁿ wagáxe ɸizĕ′-qti-ă′jĭ-gă. Cañ′ge-má
will surely I think it . therefore on credit do not take much. The horses (pl. ob.)

3 ctĭ e'aⁿ′i ćiⁿte, cañ′ge gɸéje wahíɸage ɸaⁿ′ctĭ e'aⁿ′ ă, giní
too how they are, horse spotted lame formerly how is it ? recovered

daⁿ′cteaⁿ′ e'aⁿ′ ă. Cĭ ɸíteqíqti ɴ̨ĭ′ctĕ iⁿwiⁿ′ɸa íɸa-gă.
perhaps how is it ? Again you have a very hard time if to tell me send hither.

NOTES.

George Miller, or Aⁿɸabi, of the Ictasanda gens of the Omaha, came to Washington in the autumn of 1889 to assist the author in verifying parts of his work. George's wife, Mary, is the daughter of the ex-interpreter, Louis Sanssouci.

111, 2–3. Cañge-ma cti e'aⁿi eiⁿte, supply awana'aⁿ kaⁿbɸa, *I wish to hear about them*, and let the next "cañge" begin a new sentence.

TRANSLATION.

It agrees very well with me here. I am in excellent health, and I hope that all of you, including your father and elder brother, are likewise in good health. I sent you a letter before I came to this place to work with Mr. Dorsey. But you have not sent me a single letter. Day after day I am constantly thinking about my children, and I wish to hear how they are. The sole reason for my coming to the East was my desire to acquire something for my children. And I hope that you think as I do on this subject. I knew full well when I came that if I left you you would have some trouble, but even if you do have trouble, remember these words of mine (*i. e.*, what I have said about acquiring something for our children). I started hither with a very light heart, as I knew of your brother's promise to help you. But I wish you to tell me whether he is doing anything now. I desire to hear also how the Omaha people are. At the end of this month I will send you at least five dollars. Exert yourself! Try to act in whatever way you think will be advantageous. Even though the corn should not be harvested, it will not matter! Yet, if you can get some persons to help you, let them harvest some of the corn. But, whether you succeed or fail to get any one, I hope that you yourself will not work very hard! I hope that you will attend to our children. If the corn should not bring a good price, do not hesitate to sell it, if you should find it difficult to get along. I think that there will be some delay in the payment of the annuity money, therefore do not get much on credit. I wish to hear how the horses are. How is the spotted horse which used to be lame? Has it recovered? Be sure to send me word if you have a very hard time.

GEORGE MILLER TO HIS WIFE. OCTOBER 7, 1889.

Waqi$^{n'}$ha ɸa^{n} a$^{n'}$baɸé bɸízĕ hă. Ċa^{n} i$^{n'}$ɸĕ-qti-ma$^{n'}$ hă, ga$^{n'}$
Paper the ob. to-day I have taken it . And I am very glad . as

winá'a^{n}i tĕ. Ga$^{n'}$ níaci$^{n'}$ga amá íai ctéctĕwa^{n}, wána'a$^{n'}$jĭ-gă.
I have heard from you (pl.) And people the pl. sub. they have spoken notwithstanding, do not listen to them.

3 Ciñ'gajiñ'ga ɸañká wákihída-gă. Écti júga uɬa$^{n'}$adíi hă,
Children the ones who attend to them. They too body they are apart .

ga^{n} eɬaí gĕ ágikihíde taí; cĭ wícti júga uɬa$^{n'}$adi bɸi$^{n'}$.
and their the pl. in. ob. let them attend to their own; again I too body apart I am.

ɸíadi, ɸiɬínu, ɸija$^{n'}$ɸĕ cti áwawáka-májĭ, wédajĭ-ma áwawáke,
Your father, your elder brother, your elder sister, too I do not mean them, those who are elsewhere (pl. ob.) I mean them,

6 'ia$^{n'}$ɸa-bi ecé-ma. A$^{n'}$ba waqúbe áma tĕ'di ma$^{n'}$zĕskă sátă^{n}
that they talked about me those whom you said (pl. ob.) Day mysterious other one on the money five

cugɸéwikiɸé. Ni$^{n'}$daha^{n} ɸizé aeí, nízĕ ɬĭ, i^{n}wi$^{n'}$ɸ iɸa-gă.
I sent home to you. Philip Stabler to take it I asked him to do it you get it when, to tell me send hither.

I$^{n'}$ɸa-májĭ héga-májĭ cañ'ge-ma ɸí waɸákihíde ecé ɬi. *Robert*
I was sad I-not a little the horses (pl. ob.) you you attended to them you said when. Robert

9 *Mitchell* uíɸa-gă hă: júɸigɸe gɸi$^{n'}$ tai cañ'ge-ma wákihíde
Mitchell tell it to him ! with you he sit will the horses (pl. ob.) he attend to them

té. Ínahi$^{n'}$ ɬĭ, i^{n}wi$^{n'}$ɸa íɸa-gă. *Tom* wahába ɸisé cí-gă.
will. He agrees if, to tell me send hither. Thomas Baxter ears of corn to pull off employ him.

E'a$^{n'}$ íɬigɸáwa ctéctĕwa$^{n'}$ ínahiñ'-gă. . . . Cĭ ɸíuda$^{n'}$jĭ
How he reckons himself notwithstanding be willing. Again not good for you

12 ɬĭ'ctĕ, ga$^{n'}$ wágazu i^{n}wi$^{n'}$ɸa-gă. (ɸa$^{n'}$ja uqɸĕ'qtci cakí taté,
if, so straight tell me. Though very soon I shall reach you again

égiɸe edáda^{n} ctĕ wi$^{n'}$ ab ɸi$^{n'}$ cakí-majĭ té. Júgɸe gɸi$^{n'}$ ɸiɸiñ'ge
beware what even one I have I do not reach you again lest. With to sit you have none

ɬĭ'ctĕ, ɸíadi ɸiha$^{n'}$ da$^{n'}$ctĕ céna^{n}ba júɸigɸe gɸi$^{n'}$ etaí ɬĭ.
if, your father your mother too, perhaps those two with you to sit they ought.

15 Jíha tĕ ɸi^{n}wiñ'-gă hă'. Mi^{n} ɸé céna ɬĭ, ma$^{n'}$zĕskă gɸéba
Tent-skin the buy it ! Moon this enough when, money ten

cugɸéwikiɸé tá miñke. Áhigi cugɸéaɸĕ ta tĕ' na$^{n'}$ape, égiɸe
I send home to you will I who. Much I send home will the I fear it, beware

uqpáɸĕ te. ɬaxé-gía^{n} eáta^{n} qáɸa kíi ă. Edáda^{n} éwa^{n} tĕ
it gets lost lest. Flying Crow why back again he has reached home ! What caused it the

18 wágazu aná'a^{n} ka$^{n'}$bɸa. Cta$^{n'}$be ɬĭ, wai$^{n'}$baxu ágaji-gă.
straight I hear it I wish. You see him if, to write to me command him.

Mi$^{n'}$jiñga wakéga tĕ i$^{n'}$ɸa-májĭ ɸa$^{n'}$ja, giní tĕ úda^{n} hă.
Girl sick the I was sad though, she has recovered the good .

Ciñ'gajiñ'ga-ma a$^{n'}$b-iɸáugɸĕ'qti awáginá'a^{n} ka$^{n'}$bɸa. Waqi$^{n'}$ha
The children (pl. ob.) throughout the day I hear about them, my own I wish. Paper

ɸa^{n} tia$^{n'}$ɸakiɸájĭ xáci: eáta^{n} éda^{n} ebɸéga^{n}, xúahe-na^{n}-ma$^{n'}$ hă. 3
the you have not sent hither to me for a long time: why ? (in soliloquy) I think, I am usually apprehensive .

A$^{n'}$ba waqúbe g(ĕ) iɸawáqti ciñ'gajiñ'ga-ma awáginá'a^{n}
Day mysterious the pl. in. ob. each one the children (pl. ob.) I hear about them, my own

ka$^{n'}$bɸa hă.
I wish .

NOTES.

112, 2, iai. Some of the Omahas blamed George Miller for leaving his family in Nebraska while he came to assist the author. In this letter he reminds them of the importance of attending to their own affairs.

112, 6, 'ia^{n}ɸa-bi ece-ma, in apposition to wedajĭ-ma.

TRANSLATION.

I have received your letter to-day. I am very glad to hear from you. Notwithstanding the people talk about my absence, pay no attention to them. Attend to your children. These people have nothing to do with me, and they ought to attend to their own affairs; and I have nothing to do with them. I do not refer to your father, your brother, or your sister; I refer to other people, that is to those who, as you say, have been talking about me. Week before last I sent you five dollars. I requested Philip Stabler to get it. Send me word when you receive it. When you said that you had been attending to the horses, it made me very sad. Tell Robert Mitchell to stay at the house with you and take care of the horses. Send me word whether he is willing. Employ Thomas Baxter to harvest the corn. Agree to pay him whatever price he charges for his services. (Recorded in English, not in Omaha: I send a sample of the blue flannel cloth which is sold here. It is not as good as what you desire. If you like the sample let me know.) If you do not like it, tell me so. But if I return home to you very soon, there is no prospect of my bringing you even one thing. If you have no one to stay with you, your parents ought to be with you. Buy a tent-skin. At the end of this month I will send you ten dollars. I fear to send you much money, lest it should get lost. Why did Flying Crow return home? I wish to hear a true account of the cause. Should you see him, tell him to write to me about it. I was very sad on account of the sickness of my daughter, but now that she has recovered all is well. Throughout each day do I wish to hear about my children. You have not sent me a letter for a long time, and when I wonder what is the reason, I am apprehensive of some trouble at home. Every week do I wish to hear about my children.

GEORGE MILLER TO MARK CLEVELAND, PONCA, IND. T. OCTOBER 15, 1889.

Aⁿ′baɸé íe djúbaqtci wídaxu tá miñke, kagéha. Umaⁿ′-
To-day word very few I write to you will I who, O friend. Sea-

ɸiñka ɸéɸuádi wiɬaⁿ′be te ebɸégaⁿ, ehé-de bɸí‘a. ʃéɸuádi
son at this I see you will I think, I said, but I have failed. At this

3 Iɬígaⁿɸaí majaⁿ′ ɸan′di atí hă. Inʹtaⁿ miⁿ′ wiⁿ′ ákihaⁿ bɸiⁿ′.
Grandfather land at the I have come . Now moon one beyond I am

Kĭ Pañ′ka amá Umaⁿ′haⁿ-ma wáqe-gáxe-ma wiⁿ′ Pañ′ka
And Ponka the pl. sub. the Omaha (pl. ob.) those living as white men one Ponka

maja n′ ɸan′di hí ɤĭ, gacíbe aⁿ′ɸa ‘íɸĕ híɸai hă. Kĭ
land at the ar- rived when, outside to leave him spoke of it was caused to reach there . And

6 caⁿ′ íe tĕ aná‘aⁿ ɸaⁿ′ja, cubɸĕ′-qti-maⁿ′ ɤĭ′jĭ, ʃási aká iⁿ′baⁿi
so word the I heard it though, I was going once to you at when, Dorsey the sub. he called to me

égaⁿ atí hă. ʃaⁿ′ja ikáge wiwíɬa amá caɸé ‘iɸaí ɤĭ, pí hă.
as I came hither . Though his friend my own the pl. sub. to go to you spoke of it when, I was coming hither .

Kĭ cuɸá-biam édegaⁿ caⁿ′ wiⁿ′ úckaⁿ júajĭ gáxai tĕ áda n
And it was said that they had gone to see you but yet one deed wrong did the past act there- fore

9 qáɸa wáɸiⁿ akí-biamá, waqiⁿ′ha tiañ′kiɸaí. Majaⁿ′ ɸaⁿ bɸúga-
back again having them reached home, they say, paper was sent hither to me. Land the all

qti níkaciⁿ′ga ukéɸiⁿ añ′gaɸiⁿ′ wáqe añgáxe tañ′gaɸiⁿ hă,
Indian we who move white man we will act as we move .

wáqĕqti aⁿ′ɸiⁿ-bájĭ ctéctĕwaⁿ, wáqe-ma waɸítaⁿ′i tĕ eáwagaⁿ′i
real white men we are not notwithstanding, the white men they work the we are so

12 tĕdí-naⁿ wéuda n anmaⁿ′ɸiⁿ taíte. Kĭ caⁿ′ níkaciⁿ′ga ukéɸiⁿ
only then good for us we shall walk. And yet Indian

añ′gaɸiⁿ caⁿ′ wiⁿ′ añɤĭɬaⁿbaí tĕ′di caⁿ′ edáda n ctéctĕwaⁿ
we who move yet one we see one an- other when yet what soever

añɤĭɤaxe étai. Wikáge amá wañ′giɸe wáqe gáxai ɸaⁿ′ja, caⁿ′
we ought to do for one another My friend the pl. sub. all white man they act though, yet

15 ukít‘ĕ-ma wiⁿ′ daⁿ′bai tĕ′di edáda n giáxe gaⁿ′ɸai ɤĭ giáxe-
the nations (pl. ob.) one they see him when what to do for him they wish when they usu- ally do

naⁿ′i. Caⁿ e‘aⁿ′ niⁿ ɤĭ′, winá‘aⁿ kaⁿ′bɸa. Caⁿ′ Lenúga-zí ctĭ,
it for him. And how you are if, I hear from you I wish. And Lenuga-zi too,

aná‘aⁿ kaⁿ′bɸa. Céna uwíbɸa.
I hear about him I wish. Enough I tell you.

NOTES.

114, 2, ehe-de, in full, ehe ede.

114, 8, cu¢a-biam edega^{n}, in full, cu¢abiama edega^{n}.

TRANSLATION.

O friend, I will write to you to-day about a very few matters. I said that I thought that I would visit you this year, but I have failed, as I have come to this place near Washington. I have been (here) now over one month. Prior to my coming, word was brought to the Omaha land that when the Omahas who belong to the citizens' party reached the Ponka land, the Ponkas threatened to keep one of the visitors outside of their territory. As soon as I heard the news I was going at once to see you, but Mr. Dorsey summoned me, and I came to this place. I started hither just as my friends spoke of going to visit you. Word has been sent hither to me that it was reported that they had gone to see you, but one of their party had done something wrong, which caused the whole party to return home. We Indians in all parts of the country will become citizens: although we are not white people by birth, we know that only when we imitate the white men in working can we hope to prosper continually. When we Indians meet, we ought to do something for one another. Though all my friends among the Omahas belong to the citizens' party, when they see a man of another tribe they generally do for him what they wish to do. I wish to hear from you how you are. I also wish to hear about Yellow Buffalo. I have told you enough.

GEORGE MILLER TO HIS WIFE. OCTOBER 18, 1889.

Ca$^{n'}$ waqi$^{n'}$ha ¢a^{n} b¢ízĕ hă, ha$^{n'}$ega$^{n'}$tceádi. I$^{n'}$¢ēqti-ma$^{n'}$ hă,
And paper the I took it . this morning (past time). I am very glad .

nié ¢i¢iñ'gai ɔ¡ī. Wíctī nia$^{n'}$¢iñgē'-qti-ma$^{n'}$ hā. Ciñ'gajiñ'ga
pain you have none if. I too I have no pain whatever . Children

¢añká wi$^{n'}$ sabájī nié t'a$^{n'}$ ɔ¡ī, píājī ɔ¡ī, ma$^{n'}$zĕ kē uti$^{n'}$ íɕa-gă. 3
the ones who one suddenly pain has if, bad if, metal the lg. ob. hitting send hither.

Ɗé¢uádi tí¢a-gā. A^{n}b'-i¢áug¢e ē'di atí-na^{n}-ma$^{n'}$, una$^{n'}$cta^{n}
To this place send hither. Every day here I usually come, stopping place

tē'di. Ɗási aká ē'di g¢i$^{n'}$i hă. I¢áug¢ē'qti ɗáze hí tē'di
to the. Dorsey the sub. there he sits . Every (time) afternoon arrives when

I¡íga^{n}¢aí ¡íi ¢a^{n}¡á agɕé-na^{n}-ma$^{n'}$. Ca$^{n'}$ égan-qti-ă'ji ¢a$^{n'}$ja, 6
Grandfather to the village I usually go back. And not just so though,

sabé égipe hă. Wíctī ciñ'gajiñ'ga-ma a^{n}b'-i¢áug¢ē'qti awá-
as a precaution I said it . I too the children (pl. ob.) every day I remember

gisíɸĕ. Ca$^{n'}$ *Wallace* aná'a^{n}-mají'-qti-ma$^{n'}$, ca$^{n'}$ ĕ'ɬa bɸé tatĕ'
them, my own. And Wallace I have not heard at all from him, yet thither I go shall

etĭ iɸápaha^{n}-májĭ. Céɬa naũkáce, a^{n}b'-iɸáugɸe wisíɸai. Ca$^{n'}$
too I do not know. Yonder where you are ye who are st., every day I think of you (pl.). And

3 i$^{n'}$ɸĕ-qti-ma$^{n'}$ hă, ɸiɬínu uɸíɮa^{n} tĕ. Cañ'ge mi$^{n'}$ga ta$^{n'}$, *Nelly*,
I am very glad . your elder brother helped you the (=as) Horse female animal the std. ob., Nelly,

waɸítañkiɸájĭ-gă, qɸá ecé i^{n}wi$^{n'}$ɸana. Ca$^{n'}$ wackañ'-gă ha'.
do not cause her to work, lean you said you told me. Still, persevere !

Ú'da^{n} etéga^{n} gáxe ga$^{n'}$ɸa-gă. Ciñ'gajiñ'ga-ma wákihída-gă.
Good apt to do desire the children (pl. ob.) attend to them.

6 Kĭ Nugá-jiñ'ga wahába ɸisé uɸíɮa^{n}, ecé, bɸáha^{n}. Uíɸa-gă.
And Nuga-jiñga ears of corn to pull helped you, you said, I thank him. Tell it to him.

Wahába uji ɸiñgé hă. ɮí ugɸi$^{n'}$ kĕ wahába ujíkiɸá-gă,
Ears of corn to put them in there is none . House to sit in the lg. ob. ears of corn cause him to fill it,

ca$^{n'}$ úha^{n} ɬí, wi^{n}a$^{n'}$wa ctécte. Ca$^{n'}$ ɸí áwatéga^{n} úda^{n} enéga^{n},
and boiling house, which one soever. And you how good you think,

9 éga^{n} gáxa-gă. Ma$^{n'}$zĕskă cugɸéwikiɸé tá miñke, mi$^{n'}$ ɸé
so do. Money I send home to you will I who, moon this

céna tedíhi ɮi. Waqi$^{n'}$ha sábĕ cka$^{n'}$na ɮĭ, áji úáne tá miñke.
enough by that time. Paper (*or* cloth) black you wish if, another I seek will I who.

Úda^{n}be tĕ i$^{n'}$ju-májĭ. ᗡáze ɸé ĕ'di akí ɮĭ, ána gáxai tĕ
Sight (*or* sample) the I am dissatisfied with Afternoon . this there I reach again when, how much they make the

12 iɸámaxe tá miñke. Céna uwíbɸa hă, ɸé. Cĭ ájĭ wi$^{n'}$ íwi-
I ask a question will I who. Enough I have told you . this. Again another one I ask you

máxe té. Sasú hi^{n}skă' íᗡiɸáge ɸéckaxe te, ehé, pí-májĭ
a question will. Frank bead belt you make for him shall, I said, I had not come

tĕ'di. Kĭ Sasú aká a^{n}b'-iɸáugɸĕ'-qti, na'a$^{n'}$ ga$^{n'}$ɸai. Kĭ
when. And Frank the sub. every day, to hear about it wishes. And

15 wíctĭ úiñgazan'de wi$^{n'}$ ia$^{n'}$ɸakiɸé te, ehé. Kĭ wí ka$^{n'}$bɸa
I too woman's necklace one you send to me will, I said. And I I desire it

kĕ' ní'a ɮi, gáxajĭ-gă. Kĭ Sasú ɸéckaxe ka^{n}bɸéga^{n}, cagɸá-
the lg. ob. you if, do not make it. And Frank you make it for him I hope, I do not start

májĭ tĕ'di tíɸaɸĕ ka^{n}bɸéga^{n}. Céna wíᗡaxu hă. *John* íagi-
home to you when you send it hither I hope. Enough I write to you . John I kiss him,

18 kígɸe cúɸeáɸĕ. ᗡíɮa$^{n'}$ wa'újiñgá-qti ɸiñké ímaxá-gă. Iha$^{n'}$
my own I send it to you. Your grandmother very old woman the one who ask her a question. Her mother

kĕ edáda^{n} ijáje aɸi$^{n'}$ éi^{n}te.
the recl. ob. what her name she had perhaps?

NOTES.

115, 2. nia^{n}ψiŋge qti-ma^{n}, in full, nie a^{n}ψiŋge-qti-ma^{n}, as in 110, 1, and 118, 2.

115, 4. ψ'eφuadi, *i. e.*, Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. Ceąa naũkace. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, ψitinu (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18–19. Iha^{n} kĕ is used because the old woman's mother's body was laid in the grave years ago, and is regarded as still reclining.

TRANSLATION.

I received the letter early this morning, before I left the city. I am very glad to learn that you are well. I too am very well. Should one of the children be taken ill suddenly, and the illness be serious, telegraph to me at this place. I come every day to the railroad station here. Mr. Dorsey dwells there. Every afternoon I return to Washington. I have said this merely as a precaution. I think about our children every day. I have not heard at all from Wallace, nor do I know whether I shall go to visit him (at Carlisle). O ye who are there at home, I think of you every day. I am very glad that your brother (Frank Sanssouci) has helped you. You have told me that the mare Nelly is lean; therefore do not allow any one to work her. Still, persevere! Desire to do what is apt to be good. Attend to the children. You say that Young Bull aided you in harvesting the corn. Tell him that I thank him. There is no granary. So fill the sitting-room with corn. Or, you can, if you choose, put it in the kitchen. Do whatever you think is right. At the end of this month I will send you money. If you still desire black cloth, I will seek for another kind. I am dissatisfied with the appearance of the sample which I sent you. When I return to the city this afternoon, I will ask how much they charge for it. I have told you enough about this, and now I will ask you about another matter. Before I started from home, I said that you would make a beaded belt for Frank La Flèche. Frank has been wishing to hear of its coming every day. I also said that you would send me a woman's necklace. If you can not finish what I desire because you have no time, do not undertake it. But I hope that you will make the belt for Frank, sending it hither before I start for home. I have written enough to you. I send a kiss to John. Ask your grandmother, I mean the elder one, what was the name of her mother.

GEORGE MILLER TO FRANK SANSSOUCI. OCTOBER 19, 1889.

Ⱡaha$^{n'}$ha, a$^{n'}$baqé íe djúbaqtci wíđaxu tá miñke. Ca$^{n'}$
O brother-in-law to-day word very few I write to you will I who. And

nié a^{n}çiñ gĕ-qti-ma$^{n'}$ Ca$^{n'}$ çíctī égija$^{n'}$i ka^{n}bçéga^{n}. ɬíuji çíɬa,
pain I have none at all. And you too you do so I hope, house-hold your,

3 çiádi ctī. Ⱡaha$^{n'}$ha. i$^{n'}$çĕ-qti-ma$^{n'}$. çiɬañ'ge uçéɣa^{n} é i^{n}wi$^{n'}$ça
your father too. O brother-in-law, I am very glad, your sister you helped her that to tell me

tíçe. ca^{n} wíbçaha^{n}. ɬaha^{n}ha. Edáda^{n} íuça. ɬaha^{n}ha. uwíbça
has sent hither. yet I thank you. O brother-in-law. What news, O brother-in-law. I tell you

ta tĕ çiñgé. Ca^{n} wíbçaha^{n} tĕ-na^{n}. A^{n}b-içáugçĕ'-qti gacíbaɬa
will the there is none. Yet I thank you only the. Every day to the outside

6 pí-na^{n}-ma$^{n'}$. ⱷási eáti tĕ di pí-na^{n}-ma$^{n'}$. Đáze tĕ di Iɬíga^{n}çaí
I usually come hither, Dorsey his house to the std. ob. I usually come hither. After-noon when Grandfather

ta$^{n'}$wa^{n}gça^{n} çan'di akí-na^{n}-ma$^{n'}$. Céna, ɬaha$^{n'}$ha, íe kĕ wí-
town to the place I usually reach there again. Enough, O brother-in-law, word the I

đaxu. Ca$^{n'}$ íuça dáda^{n} ctéctĕwa^{n} ani$^{n'}$ ɣī, i^{n}wi$^{n'}$ça íça-gă.
write to you. And news what soever you have if, to tell me send hither

9 Ⱡaha$^{n'}$ha, wawíci tá miñke hă'. Ca$^{n'}$ égaⁿqti i^{n}çéckaxe
O brother-in-law, I will ask you to do something . And just so you do for me

ka^{n}bçéga^{n}. Ⱡaɣa^{n}ha-ui^{n} ímaxá-gă. Úma^{n} çiñka wi^{n}a^{n}wa
I hope. Deer-sinew ear-ring ask him a question. Year which

tĕ'di wanáce hí éi^{n}te, baxú te hă'. Wanáce hí tĕ'di,
in the soldier he went to perhaps. let him write it . Soldier he went to when,

12 wanáce dáda^{n}-madi uíhe éi^{n}te; *Dakota City* ta$^{n'}$wa^{n}gça^{n}
soldier to what ones he joined perhaps; Dakota City town

çan'di gçi$^{n'}$i tĕ'di wanáce nuda$^{n'}$hañga çiñké ctī ijáje tĕ;
at the place they sat when soldier war captain the one who too his name the;

kĭ Múda wakéga tĕ'di wáqe wazéçĕ çiñké edáda^{n} ijáje
and Muda sick when white man doctor the one who what his name

15 açi$^{n'}$i tĕ éctī içápaha^{n} ka$^{n'}$bça. Úma$^{n'}$çiñka dáda^{n} tĕ'di t'é
he had the that too I know I wish. Year what when he died

i^{n}te, Múda, éctī baxú te hă', ca$^{n'}$ mi$^{n'}$ dáda^{n} tĕ'di t'é i^{n}te.
perhaps, Muda that too let him write it and moon what when he died perhaps.

Múda úcka^{n} eɬá kĕ pahañ'ga e'a$^{n'}$ íbaha^{n} kĕ baxú te hă'.
Muda deed his the before how he knew the let him write it .

18 Kĭ cī úcka^{n} Ⱡaɣa$^{n'}$ha-ui$^{n'}$ eɬá kĕ cī uɣa$^{n'}$ha baxú te hă.
And again deed Deer-sinew ear-ring his the again apart let him write it .

Égiçe íkiçíbça" gáxe té. Bçí'a tá miñke ça" ja, ca" ąí ma" te
Beware mixed he make it lest. I shall fail though, yet house inside

içámaxe č'di bçé ka"'bça. Waqi"'ha íçč xpi. çéçu tíçč te hă'.
I ask a question thither I go I wish. Paper is sent if. here let it be sent

Ca"', ąaha"'ha, wágazúqti uíça-gă. Éga"qti gáxe ka"bçéga". 3
And. O brother-in-law, very straight tell it to him. Just so he makes it I hope.

Céna.
Enough.

NOTES.

Frank Sanssouci is the brother of Mary, the wife of George Miller.

118, 3, çiadi, Louis Sanssouci, the ex-interpreter.

118, 3, çiąañge, Mary Miller.

118, 10. Ļaɣaⁿha uiⁿ, a nickname of George Martin, an Omaha. Muda, a kinsman of George Martin, known as Muda Martin. He enlisted in the U. S. Army during the late civil war, and died from rupture caused by lifting heavy logs, while aiding in the building of military quarters at Dakota City, Nebr. His aged sister wished to apply for a pension in 1889, but the necessary papers had been lost. George Martin, who had been in the same company with Muda, had his discharge and other papers stolen from him.

119, 1. Bçi'a ta miñke, etc. Here George Miller referred to his making a personal inquiry at the Pension Office, Washington, D. C.

TRANSLATION.

Brother-in-law, I will write you a few lines to-day. I am very well. I hope that you, your household, and your father are in good health. Brother-in-law, I am delighted to learn from a letter which your sister has sent me that you have been aiding her. I thank you for it. I have no news to tell you: all that I can do now is to express my thanks to you. Every day I come to this place outside of Washington, to the house where Mr. Dorsey dwells. And in the afternoon I return to Washington. Brother-in-law, I have written you enough. Should you have news of any sort, send and tell me. Brother-in-law, I wish you to do something, and I hope that you will do just as I say. Question George Martin. Let him write in what year he enlisted as a soldier. In what regiment was he (a Kansas or a Nebraska regiment)? What was the name of his captain when the soldiers had a camp at Dakota City? I also wish to know the name of the white doctor who attended Muda Martin when he was sick. In what year did Muda die, and what was the month and day? Let George write this too. But let him write first what he knows about Muda's affairs. And then let George write on a separate paper about his own affairs. He must be careful not to confound the two. I wish to go to the Pension Office and make inquiries about these things, even if I fail to accomplish anything. When he sends a letter, let him send it hither (*i. e.*, to Takoma Park P. O., D. C.). Brother in-law, tell him exactly what is needed. I hope that he will act accordingly.

GEORGE MILLER TO HIS WIFE. NOVEMBER 1, 1889.

Wabágǥeze ǥaⁿ bǥízĕ hă, sidádi guáǥicaⁿ tĕ′di. Caⁿ′
Letter the I took it . yesterday beyond when. And

iⁿ′ǥa-májĭ héga-májĭ íe iⁿwiⁿ′ǥana kĕ′. Caⁿ′ wackañ′-gă.
I am sad I am very word you told to me the. Yet . persevere.

3 Maⁿ′ zéska ǥǥéba cugǥéwikiǥé. Ǥǥéba-naⁿ ba cugǥéaǥĕ kaⁿ-
Money ten I send home to you. Twenty I send to you I

bǥédegaⁿ uqpáǥĕ iǥáxuhé hă. Miⁿ′ ǥé céna xĭ, cagǥé tá
wished, but it gets lost I apprehend . Moon this enough when, I will start home

miñke. Aⁿ′ba cakí ta tĕ′ uwíbǥa tá miñke, wabágǥeze
to you. Day I will reach you again the I will tell you, letter

6 íǥaⁿbaⁿ′ wídaxe xĭ. Caⁿ′ ǥitúnu éskana aⁿ′ba cakí-majĭ tĕ′
a second time I make to you when. And your elder brother oh that day I do not reach you again the

ceta′ áǥikihíde te, bǥáhaⁿ. Uíǥa-gă. Maⁿ′zĕskă ǥiⁿ bǥí'a-
so far he watches over you will, I pray him. Tell him. Money the col. ob. I will alto-

qti-maⁿ′ tá miñke. Kĭ ci′ ákihíde ǥiǥiñ′ge, ecé-gaⁿ éwaⁿ
gether fail to acquire. And again to attend to you have no one, you said, as it is the cause

9 gaⁿ uqǥe qti cagǥé tá miñke. Wíeti wisíǥai tĕ aⁿ ba iǥáugǥe,
as very soon I will start home to you. I too I remembered you the every day,

iⁿ ǥa-máji hă. Ǥíadi uíǥa-gă há, wabájiⁿaⁿ′ǥé tĕ ceta′ agǥí-
I have been sad . Your father tell him he caused me to bring a message the so far she has not

bajĭ. *December* tĕ′di agǥí 'iǥé, waqiⁿ′ha gǥíǥai, caⁿ, ɬaⁿ′be
come back. December when to come back she promises, paper she has sent back, yet, I see her

12 daⁿ eté-maⁿ xĭ, ɬaⁿ ba-máji daⁿ eté, cagǥé tá miñke, ebǥé-
I may if, I do not see her perhaps, I will start home to you, I

gaⁿ. Maⁿ′cihágiⁿ é áwake. Sasú aká é te wiúakié hă,
think. The one (eagle) mv. on high her I mean her. Frank the sub. that the I spoke to him (?) about it .

iⁿc'áge íe eɬá tĕ, gaⁿ′ Maⁿ′cihágiⁿ uíǥa 'íǥai, ɬaⁿ′ba-májĭ
old man word his the ob., and The one (eagle) mv. on high to tell her he promised I do not see her

15 cagǥé xĭ. Ǥéaká Ǥási aká éctĭ gaⁿ′ gahí iaí tĕdíhi xĭ, ĕ′di
I start home if. This one Dorsey the sub. he too at any rate they speak in council by the time that when, there

úihe 'íǥe, igaskaⁿ′ǥé 'íǥai. Giaⁿ wábǥaha", "Kagéha, uíxaⁿ-gă
to join has promised to make an attempt he has promised And I entreated him. O friend, help him

iⁿc'áge ǥiñké. Caⁿ′ ní'a ctéctĕwaⁿ′, caⁿ′ éskana uǥéxaⁿ kaⁿ-
old man the st. ob. And you fail even if, yet oh that you aid him I

18 bǥéga",” ché hă. Giaⁿ′ gátĕ éǥadá-gă, waqiⁿ′ha gáǥaⁿ. Cakí
I hope, I said . And that (subject) read to him, paper that (writing). I reach you again

tĕdíhi xĭ, pí uébǥa tá miñke.
by the time that when, anew I will tell it to him.

NOTES.

120, 7–8, bɸi^{a}a-qti-ma^{n} ta miñke. George expected to remain with the author a month or two longer, so that he might earn more money. As he had to return home so soon, his salary amounted to very little after he had paid his board and traveling expenses. His wife had written that she was alone, with no one to protect her and the children.

120, 10, wabaji^{n}a^{n}ɸč tĕ ceta^{n} agɸi-bajĭ, literally, "What message he caused me to bear, she has not yet returned": probably intended for "Wabáji^{n}a$^{n/}$ɸč tédega$^{n/}$, ceta$^{n/}$ agɸí-bajĭ Ma$^{n/}$ciháɸi^{n} amá."

He caused me to bear a message	in the past, but,	so far	she has not come back	Miss Fletcher	the mv. sub.

120, 13. Ma^{n}cihaɸi^{n}, the name given to Miss Alice C. Fletcher by the Omahas. It is a name belonging to the Eagle sub-gens.

120, 13. Sasu aka, sub. of 'iɸai in the next line. Sasu ɸiñke understood is the indirect ob. of wiuakie.

120, 6, wabɸaha^{n} refers to George Miller's petition to the author.

TRANSLATION.

I received your letter day before yesterday. The words which you told me made me very sad. Persevere in spite of what has happened! I have sent you ten dollars. I wished to send you twenty, but I feared that it might get lost. I will return home at the end of this month. When I write to you again, I will tell you on what day to expect me. I hope and pray that your elder brother will look after you until my return. Tell him this. My effort to earn some money has been a total failure. On this account, as well as on account of your saying that you had no protector, I will start home very soon. I have thought of you every day, and I have been sad. Say to your father that I have not yet delivered his message, because (Miss Fletcher) has not yet returned to Washington. A letter has come in which she speaks of returning by December. I will return to you whether I see her or not. I refer to Miss Fletcher. I spoke to Frank La Flèche about your father's business, and he promised to tell Miss Fletcher about it, should I start home before her arrival. Mr. Dorsey has promised to join Miss Fletcher in trying to get what your father desires, after Congress shall have assembled. I entreated him, saying, "O friend, help the old man! Even if you fail, still I hope that you will aid him as far as you can." Read that to your father when you read the letter to him. And when I reach home I will tell it to him again.

GEORGE MILLER TO GEORGE MARTIN. NOVEMBER 1, 1889.

Kagé'ha, íe djúbaqtci a^{n}'ba¢é wíɗaxu. Mi^{n}' áma kĕ'di
O friend, word very few to-day I write to you. Moon other one in the

Sasú waqi^{n}'ha cug¢éaki¢é. Íe d'úba u¢í¢a tá-bi, ehé. Kĭ
Frank paper I sent home to him, where you are. Word some that he should tell you, I said. And

3 pí ta-tĕ'di égan a^{n}¢a^{n}'wa^{n}¢ákié gan íwimáxe. Wanáce wabá-
I was about to come just as you spoke to me about it so I question you. Soldier pa-

g¢eze ¢íma^{n}¢a^{n}'-bi, ecé. Níkaci^{n}'ga wi^{n}' égan ¢ita^{n}' g¢i^{n}' aká
per that it had been stolen from you, you said. Man one so to work sits the sub.

wágazúqti u¢ág¢a tí¢a¢ĕ tĕdíhi ɔ¤ĭ, waqi^{n}'ha ¢a^{n}' éɗaha té,
very straight you confess you send hither by the time that when, paper the I show it to him will,

6 kĭ áji wi^{n}' ¢í¢ize taí. Uma^{n}'¢iñka dáda^{n} tĕ'di ca^{n}' ckáxai tĕ
and another one he will get for you. Year what when you finished the

écti baxú-gă, ga^{n}' ug¢á-gă há, e'a^{n}' waqi^{n}'ha ¢a^{n}' úqpa¢ĕ tĕ.
that too write, and tell your own affair ! how paper the was lost the.

Waqi^{n}'ha ¢a^{n}' tí¢a¢ĕ tĕdíhi ɔ¤ī, wáqe ¢iñké a'í tá miñke
Paper the you send hither by the time that when, white man the st. ob. I will give it to him

9 waqi^{n}'ha ¢a^{n}'. Ma^{n}'zĕskă ¢áb¢i^{n} úwawéci ga^{n}'¢ai, waqi^{n}'ha
paper the. Money three pay desires, paper

áji ¢í¢izaí ɔ¤ĭ. Céna há, ¢i¢íɲa kĕ, gákĕ. Mi^{n}' ¢énaqtci
another he gets for you if. Enough . your the, that lg. ob. Moon only this

¢é¢uádi anáji^{n} tá miñke. Íe¢a¢ĕ ɔ¤ī, ma^{n}'zĕskă ¢áb¢i^{n} íe¢a-gă.
in this place I will stand. You send hither if, money three you send hither.

12 A^{n}'ba ie¢áug¢e waqi^{n}'ha ¢a^{n}' ub¢íxide, éde tí¢a¢áji. Níta^{n}
Every day paper the I have looked for it but you have not sent it hither. You work

cka^{n}'naji da^{n}'ctĕ-ja^{n}' éi^{n}te. Ꝑéna háci íwimáxe hă. Wanáce
you do not wish you perhaps it may be ! Only this last I question you . Soldier

dáda^{n} ĕ'du¢éhe i^{n}té écti ug¢á-gă. *Hiram Chase* waqi^{n}'ha
what you joined per-haps that too tell of your own. Hiram Chase paper

15 gáxeki¢á-gă. Ca^{n}' Múda úcka^{n} e¤á kĕ ícpaha^{n} kĕ cti u¢á-gă.
cause him to make it. And Muda deed his the you know the too tell.

NOTES.

George Martin, referred to in a former letter as Taka^{n}ha-ui^{n}.

122, 2. Sasu, Frank Sanssouci. In other letters from George Miller, Sasu refers to Frank La Flèche.

122, 4. Nikaci^{n}ga wi^{n}, a pension lawyer in Washington, sub. of "¢i¢ize tai."

TRANSLATION.

O friend, I write you a few lines to-day. Last month I sent a letter to Frank Sanssouci, requesting him to tell you something. I asked you in that letter that about which you spoke to me when I was about to start to Washington. You said then that your discharge from the Army (and other papers) were stolen from you. There is a man here whose business it is to attend to such matters; and if you will tell exactly what occurred, I will show him the letter, and he will obtain another (discharge or warrant) for you. Write in what year you left the Army, and tell how the paper got lost. When the letter reaches me I will show it to the white man. He desires three dollars as pay for his services, provided he obtains another paper for you. That is enough about your affairs. I will remain here only to the end of this month. When you send the letter, inclose three dollars. I have been looking for the letter from you every day, but you have not sent it. Can it be that you do not wish to press the matter? I ask you about this for the last time. Tell also in what regiment and company you enlisted. Get Hiram Chase to write the letter. Tell, too, what you know about the accident which caused the death of Muda Martin.

INDEX.

NOTE.—Om.=Omaha. Ot.=Oto. P.=Ponka.

Page.

Abbreviations 7
Acawage to Ponkas at Carlisle 86
Action by request or permission 28, 29, 58
Agent, Omahas desire their own 83
Agents complained of 32
Allen Walter, member of Ponka Commission 86
Allis Sam. Same as Ckaɪɔe-yiñe.
Appeal of Omahas to white people 29–33, 53, 62, 67
Appeal to Omaha people advised 81
Aⁿpaⁿ-skă (Om.), Maⁿtcu-hiⁿ-qti to 95
Baxter, Thomas, mention of 113
Beans raised 39
Big Elk, mention of 19, 55
to T. H. Tibbles 23
to Rev. James Powell 66
Big Grizzly Bear, account of 100
death of 101
Big Snake, reference to murder of 44, 50
orphan children of 101
Black Elk, addressed 94
Same as Heqaga-sabĕ.
Caȼu, Maⁿtcu-hiⁿ-qti to 89
Cahieȼa to Cañge-qȼa 95
to He-saⁿ-ȼiñke 97
Calumet dance contemplated 80
Canfield, Mrs. Mary, Lion to 81
Cañge-qȼa, Cahieȼa to 95
Catlinite pipe asked for 94
Cattle trespass on Ponka Reservation 106
Chase, Hiram, reference to 123
Chiefs, Omahas made new 70
Ponka, spoken against 100
Christianity favored, reason for 11
Christians among the Omahas 67
Civilization, progress in 11, 12, 15, 19, 30–33, 36 39–40, 63, 70, 90, 97, 115
Ckaɪɔe-yiñe to Battiste Deroin 13
Cleveland, Mark, George Miller to 114
Clother, G. W., Fred Merrick to 13, 54
Commissioner of Indian Affairs, Omaha chiefs to 82
reference to 109
ɹenuga-zi to 102
Contractions 57, 60, 65, 115, 117
Corn raised 39
Cows raised 39
Crook, General, chairman of Ponka Commission 86

Page.

Dakota, letter sent to a 68
Day schools started by Omaha agent 36
Debts due to white people from Indians 19, 55
Deroin, Battiste, Ckaɪɔe-yiñe to 13
Gahige (Om.) to 69
and son, Cyrus Phillips to 45
and Oto Chiefs, Lion to 49
Domestic animals, etc. See Horses 11, 39
Duba-maⁿȼiⁿ to T. H. Tibbles 20
to Mɔⁿ'e-gahi 72
Dundy, Judge, his decision appreciated 32, 34
Education. See Indian education.
Elliptical expression 111
English not acquired in Omaha day schools. 36
English spoken by former boarding-school pupils 36
Fletcher, Miss Alice C., referred to 121
Flying Crow, mention of 113
Friends' control of Omaha schools 36
Gahige (Om.) to Macaⁿ and Heqaka-mani 44
to Silas Wood 64, 74
to Battiste Deroin 69
Gayton, Angelique, mention of 91
Gayton, Lucy, mentioned of 91
Same as Mrs. Amos Ross.
Gayton, McClellan, mention of 91
Gayton, Sam, mention of 91
Geese raised 39
Gihajĭ to Cornelius Rickman 77
Grant, W. M. C., James Springer to 60
Hapax legomena 11, 34, 45, 56, 59, 60, 69, 77, 80 88, 93, 109
Harvesting 19, 41, 111, 113
Heath, William McKim, Hupeȼa to 37
Henderson, Upton, mention of 19
to Mr. Luspen 12
Heȟaka mani to ɹaȼiⁿ-naⁿpaji 101
Same as Heqaka-mani.
Heqaga-sabĕ to H. G. Nichols 9, 12
Same as Black Elk.
See Ictaȼabi.
Heqaka-mani, Gahige (Om.) to Macaⁿ and 44
He-saⁿ-ȼiñke, Cahieȼa to 97
Hides 12, 15, 16, 17, 20, 43, 55
Hogs raised 39
Horses, references to 42, 63, 71, 72, 74, 80, 91, 93
Horses needed by Omahas 77
Human beings, Indians wish to be considered 30, 31, 67

Page.

Hupeɕa to William McKim Heath 37
Ibahaⁿbi complained of. See White Horse.
Icta-basude named as principal chief of the Omahas 69
Ictaɕabi to Macaⁿ and Heqaga-sabĕ 79
Idiomatic expressions 19, 39, 42, 43, 45, 48, 56 76, 94, 117
Implements 11, 64
Indian education 36
Industrial school asked for 36
good results of 36
Interpreter, Omaha, spoken against 85
Iowa personal names. See Personal names.
Iowas, letter sent to 59
I-tu-ti-haɥ-gaɥ to Ta-pi-ka-ɕa-wa-huɥ 47
Kansa, letter sent to a 71
personal names. See Personal names.
Ke-ɣreŏe, George Merrick to 75
Miⁿɣa'e-jiñga to 47
Kucaca, Waqpe-ca to 56
ɣigɕaⁿxe-waɕatai, Maⁿtcu-naⁿba to 68
La Dieu, illness of wife of 46, 50
La Flèche, Frank, sr., to his daughter Susanne 87
La Flèche, Frank, jr., referred to.....109, 117, 121
La Flèche, Joseph, to T. H. Tibbles 24
La Flèche, Susanne, Frank La Flèche, sr., to 87
Land, Indians wish good titles to.....31, 33, 53, 67
Lion, blamed for giving up the sacred pipes. 46
to Battiste Deroin and Oto chiefs 49
to Mrs. Mary Canfield 81
Little Warrior, work for 107
Live Coal named 95
Lowrie, Rev, John C., from Two Crows and other Omahas 34
Luspen, Mr., Upton Henderson to 12
Macaⁿ and Heqaga-sabĕ, Ictaɕabi to..... 79
See Gahige (Om.).
Macaⁿ-skă to Sedaⁿ-sabĕ 92
Macdonald, Ɫenuga-zi to 107
work for 107
Mahiⁿ. See Tuhi.
Martin, George, reference to 119
George Miller to 122
Martin, Muda, reference to 119, 123
Mawadaⁿɕiⁿ to Tuhi and Mahiⁿ 59
Mawataⁿna, Mawadaⁿɕiⁿ to 58
Wakide to 46
Taⁿwaⁿ-gaxe jiñga to..... 74, 80
Mawatcepa, Waqpe-ca to 50
Maxewaɕĕ to John Primeau 63
Mazi-kide to T. H. Tibbles 27
Maⁿakibanaⁿ mention of..... 100
Maⁿ'e-gahi, Duba-maⁿɕiⁿ to 72
Maⁿtcu-hiⁿ-qti to Aⁿpaⁿ-skă (Om.)..... 95
to Caɕu 89
to his wife, Miⁿ-akanda 88
to Ɫenuga-sabĕ 94
Maⁿtcu-naⁿba to ɣigɕaⁿxe-waɕatai 68
to Wiyakoiⁿ 57
Maⁿtcu-niɲa to Mrs. Amos Ross..... 91
Merrick, Fred, to G. W. Clother..... 13, 54
Merrick, George, to Ke-ɣreŏe..... 75
Messick, T. M., Naⁿzandaji to.....15, 18, 55

Page.

Miles, Gen. Nelson A., member of Ponka Commission 86
Miller, George, to Louis Roy 65
to his wife 110, 112, 115, 120
to Mark Cleveland..... 114
to Frank Sansaouci 118
to George Martin 122
Miller, Mary, George Miller to ...110, 112, 115, 120
Missouri, letter dictated by a 13
personal names. See Personal names.
Mitchell, Robert, mention of..... 113
Miⁿ-akanda, Maⁿtcu-hiⁿ-qti to his wife 88
Miⁿgabu, Taⁿwaⁿ-gaxe jiñga to.. 41
Miⁿɣa'ĕ-jiñga to Ke-ɣreŏe..... 47
Miⁿxa-t'aⁿ, mention of..... 55
Names, personal. See Personal names.
Naⁿzandaji to T. M. Messick 15, 18, 55
to John Rathbun..... 16
to James O'Kane..... 19, 43
Naⁿpewaɕĕ to T. H. Tibbles 21
Naⁿta-tañga-wak'ŭ, mention of..... 72
Nicçaⁿ-ciñe, Wasabĕ-ɲañga to 71
Nichols, H. G., Heqaga-sabĕ to 9, 12
Niɲa-ɲañga-wa'i, Nudaⁿ-axa to..... 71
Nudaⁿ-axa to T. H. Tibbles and others 51
to Niɲa-ɲañga-wa'i 71
Nŭⁿpewaye (a Kansa), mention of..... 72
O'Kane, James, Naⁿzandaji to 19, 43
Omaha chiefs to Commissioner of Indian Affairs 82
Omaha industrial school broken up 36
Omaha interpreter spoken against 85
Omaha people to be appealed to..... 81
Omaha personal names. See Personal names.
Omaha women, white husbands of 81
Omahas, letters dictated by.....12, 13, 15, 16, 18, 19 20–28, 33, 34, 37, 41, 43, 44, 45, 46, 47, 49, 50 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65 66, 68, 69, 71, 72, 74, 75, 77, 79, 80, 81, 82, 85 110, 112, 114, 115, 118, 120, 122
appeal of, to white people 29, 33, 53, 62, 67
request of, for industrial school..... 36
letters sent to 56, 64, 74, 81, 85, 95, 101, 110 112, 115, 118, 120, 122
desire of, for their own agent 83
complaint of, against Winnebagos 84
progressive spirit among. See Civilization.
Onions raised 39
Oto personal names. See Personal names.
Otos, letters sent to.....13, 45, 47, 49, 69, 71, 75
Pahañga-maⁿɕiⁿ to Silas Wood 85
Pawnee, letter sent to a..... 47
personal names. See Personal names.
Pepin, Rousseau. Same as Kucaca.
Personal names, Iowa..... 60
Kansa 72
Missouri..... 13
Omaha.....15, 20, 21, 22, 23, 25, 27, 28, 34, 37, 41 44, 46, 47, 50, 52, 53, 56, 57, 58, 63, 65, 66, 69 71, 72, 78, 79, 84, 85, 95, 113, 116, 119, 121
Oto 13, 47, 71
Pawnee 47
Ponka.....10, 34, 42, 44, 51, 79, 86, 88, 89, 91, 93 94, 95, 97, 100, 101

SMITHSONIAN INSTITUTION LIBRARIES
3 9088 01453 2410